

HISTORICAL NOTES  
ON THE  
ANCIENT AND ROYAL BURGH  
OF QUEENSTERRY

---

*Part I.*



Constable G. Moir  
Police Station  
South Queensferry



# Historical Notes

ON THE  
ANCIENT AND ROYAL BURGH  
OF QUEENSFERRY

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*Part I.*

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Compiled by  
**ALEXANDER MORISON**  
Ex-Provost of Queensferry.

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## ERRATUM.

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Page 21—Lines 18 and 19—  
Read—Sanctae Margaritae.

## FOREWORD.

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Much that is interesting, not only as Local History, but which is closely associated often with the wider field of National History, lies buried in the archives of our Municipalities and, especially, in the Records of Ancient Royal Burghs.

Neglect, accident and other untoward circumstances have been responsible for the loss of much that would have been of value to-day.

The present compilation is intended to place in permanent form—easily accessible—a collection of Extracts culled from the Ecclesiastical and Municipal Records of the Royal Burgh and from other sources.

This instalment is issued in the hope that its reception may justify the issue of further Excerpts and Notes.

South Queensferry,  
1927.

A. M.



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# THE ANCIENT ROYAL BURGH OF QUEENSFERRY.

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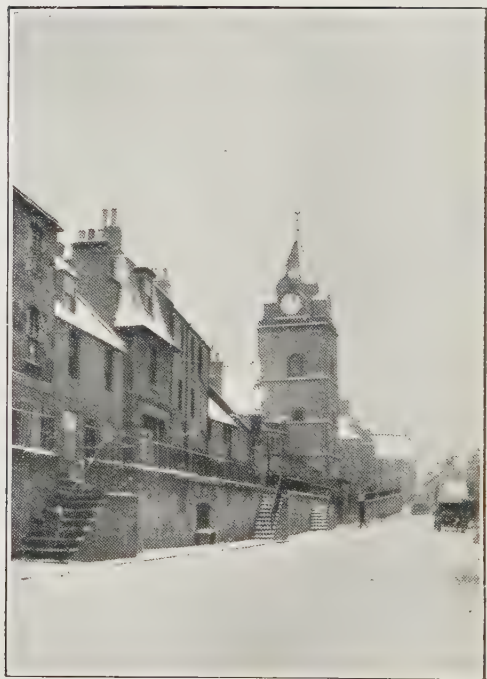
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*High Street, South Queensferry, after snow fall.*

# THE ROYAL BURGH OF QUEENSFERRY.

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## ERECTION OF CHURCH AND PARISH, ETC.

---

**T**HE earliest of the Kirk Session Records of the Parish Church of Queensferry is dated 13th August, 1635, but is in a rather dilapidated condition and difficult to decipher owing to the partial fading of the small, though neat caligraphy, and the frayed and torn edges of the first leaves of the minute book, while certain words are missing. The writing, of course, is in the style of the early 17th century. The minute reads.—S. queensferrie, August 13, 1635. Ye qlk day Mr David Lindsay, second bishope of Edinbrut (came) yairfra to ye above-namit toun of queensferrie for ye consecration of yr new erectit church yr And for Admitting of Mr Robert gib (besone) Minister yr of being ye first man yat was presentit to yt place. after ye said Mr David his

entrie in ye toun he went up ye wey to-  
wards ye doors of ye Kirk Qlk wer than  
lockit. yr meit him Robt Daulling and  
Robert Hill Than present baillies. . . . ac-  
companit wt ye haill honnest men of ye  
toun. ye said (Mr David Lindsay) demand-  
ing ye baillies and ye rest of ye companie  
to what end they had built that house. Wha  
replyat onlie to ye glory (of God) and for  
his worship and in token yrof They did  
render (to him the key). This being done  
and dooris made oppin ye said bishope. . .  
ye pulpit and yairefter prayer consecratit  
and following. . . . maid chois of his text  
furth of . . . . set furth. . . . to the consecra-  
tion of ye hous and nixt to ye promiss. . .  
said Mr Robert Sermone being ended, twa  
children wer baptized on to Gawin Symp-  
sone namit Edward and oyr to Andrew bis-  
sit to yt place. after ye said Mr David bis-  
ope descendit to. . . . before ye pulpit where  
he did demand furth of ye books of orders  
such and such questions as concernit ye  
admissiōne of ye said Mr Rot Gibbesone. Qlks  
finishit he receavit impositiōne of hands.  
Last of all ye Sacrament of ye Lord's Sup-  
per was celebrat. . . . endit and psalms  
sung, ye companie than yr convenit for  
said work war dismissit.

In September, 1641, there was admitted to  
the charge of the Parish, the Rev. Ephraim  
Melville, who is remembered as an uncom-  
promising and assiduous witch hunter, un-  
der whose regime several of these accused  
persons were condemned and burned on the  
Burgh Muir, their spouses and relations be-



ing called upon to defray the expenses of their immolation. The admission ceremony is thus recorded—Ye qlk day war convenit for admissione off Mr Ephraim Melvill; Mr Thomas Smith, moderator; Rot Gibbesone, Mr George Dundas, Mr Robert Dick, Mr James Sympson, Mr Jas. Forbes, Mr Alex —, Mr John Drysdail, Mr Andrew Ker, and from ye presbytrie, Mr Thomas Small made sermone Jo. 21-25. Qlk being ended ye said Mr Thomas cam downe from ye pulpit and calling on ye name of God he with ye brethren yr gave to ye said Mr Ephraim impositione of hands and ye right hand of fellowship and efter ye baillies of ye said burgh and rest of ye elderis of ye said kirk receavit him by taking off him by ye hand. Ye moderator for ceremonie off instutione Delyvrit to him ye bible and Keyes of ye kirk doores. Qlk action being ended and ye people dismissed ye brethren togidder with ye ruling elder, vizt., George Dundas off Duddingstoun, Mr James Hastone of West Port, Jhon Stewart, Jhon Turnbull, togidder wt ye baillies off burgh and rest of ye elderis off ye said kirk proceedid to ane visitatione yroff. Inquirie was mad anent ye elderis at ye minister and elderis off neighbours in congregatione quha gives them guid report. Inquiries were made anent familie worship and recommended it, anent ferrie boats iff they goe on ye sabbath they declare it is restrictit and non is suffered to either except upon urgent necessities mad known to them. Ye brethren visiters recommendis to their cair That

they give competent maintenance for their minister.

The Rev. Mr Ephraim Melvill had gone to Linlithgow, and had given up the cure by 1652, though he was present as moderator at the induction of the Rev. John Prymroise on the 28th October of that year. Among those present were Messrs Hew Kennedie, Robert Pow, Gilbert Hall, John Durie, Rot. Wishart, and Robert Steidman and, from the Presbytery of Stirling, Thomas Hoge. Mr John Durie, minister of Dalmeny, delivered a lecture, and Mr Gilbert Hall preached the first and Mr Ephraim Melvill the last sermon. The succeeding ceremony was much the same as that followed on the previous occasion, but it is added that "ye brethren with ye laird of Dudington (Geo. Dundas) and James Jamesone, with ye elders, togidder with ye baillies and remanent eldars of ye kirk, non absent except Samuell Wilsone, ordained ye session buik to be delyvred by John Lillie, session clerk to ye said Mr Johne Prymrois, etc."

On August 23rd, 1635, it is recorded "Ye quhilk day convenit Mr Robert Gibbesone, minister of Southqueensferrie, accompaniet with the whole hon(est) men of ye said toun and there did nominat and chairge ye persones following to be deacons and elders within ye said par(ish) vizt.—Robert Dalling, baillie; Robert Hill, baillie; Robt. Logie, David Wilsone, James Dalling, elder Archibald Logy, Edward Little, James Ramsay, James Vauss, George Hill, John

Allane, skipper; William Lowrie, James Hill, Samuel Wilsone; James Dalling, zoun-ger; James Finlay, Thomas Heriot, Peter Logy, George Dalling, George Pontane, Wm. Mowbray. Upon the same day it was ap-  
 poynted be uniforme consent of ye sessione  
 that ye chief plaice within ye church should  
 be keepit for ye baillies and counceillors. Als  
 it was appoynted that thair should be noe  
 seats nor desks within ye kirk, but all pewis  
 It was also ordainit that Robert Dalling  
 and Robert Hill should at that tyme to-  
 gidder wt James Dalling, elder, and Edward  
 Little, be ye persones quha should design  
 ye places for ye pewis wit soe many of ye  
 eldars as than should be present for ye  
 tyme and should have cair to see ye said  
 pewis erectit wt all possible diligence. It  
 was also statut that all ye said pewis should  
 be made of fir."

In September the session ordained that  
 "James Dalling, eldar, should keep ye kirk  
 box and Robert Dalling with David Willson  
 should keip ye keyis for ye first quarter."

The following scale of charges was adopt-  
 ed—"Six pund Scots for marriage and  
 qtsomever persones should bind themselves  
 to perform the bond of matrimonie sall  
 pev to ye reider threttein shillings, four  
 pennies. . . to ye beddal ye day of thair  
 marriage, 4 shillings." Persons so married  
 were to "consigne of 20 merks Scots money  
 in caise that their dinner exceed ten shill-  
 ings for ye man and aught shillings for ye  
 woman and if so be ye act be transgrest ye  
 money sall come to ye kirk box . . .at bap-

tism ye father of ye child sall give to ye reider aught shillings and to ye beddal four shillings. . . . qtsomever persone sall depart this life above ten zeris sall pay to ye beddall ten shillings, and under ten zeris six shillings, aught pennies, and that for making of ye graves. . . . qtsomever brewers sall sell drink upon ye Sabbath day in tyme of divyne service sall be fynit in fourtie shillings. . . . qtsomever persones sall be found out of our kirk in tyme of divyne service, aught shillings; qtsomever persones sall be found bearing burdens upon ye Sabbath Day within ye tymes limittit if they sall not be able to pay fourtie shillings zey sall mak satisfacione at our kirk door according to ye sessiones injunction."

In December "it was condescendit upon ye uniforme consent of ye wholl sessione that ye seats and pewis within ye kirk should be pairtit according as everie man has given to ye building of ye kirk," while the rents to be charged were also fixed.

The records for a considerable period testify to the activities of the session in making and enforcing obedience to acts and regulations designed for the preservation of good order and decency among the inhabitants and bear witness to the wide scope of its authority. After the Reformation, when parish schools were organised the Church played a prominent part in their management. The first mention of the appointment of a teacher made by the Kirk Session appears in the minute of 18th June, 1643, when Mr James Chalmers was

chosen to be reader and schoolmaster for "half ane year to come." Among the many regulations passed by this body, the following may be quoted as illustrating the points referred to above. The burgesses were forbidden to draw water from the wells in time of preaching or prayers under the penalty of four shillings, which fine was to be doubled for a second offence; whosoever should be found playing in time of sermon was to pay two shillings or else go to ward; certain offenders found guilty of the charges of being mockers of religious exercises were remitted to the Magistrates with the request that they should be put "in ye jugs or banished from the town; the "fraught of the boats breaking ye Sabbath" were to be brought in to the kirk treasurer; one, Elspeth Cant, was ordered to be imprisoned "for breaking the act made anent cursing and imprecating evil against her neighbours and, in particular, against James Steinsone, who was a mariner in James Lowrie's ship when he sailed to Ireland with corn for the soldiers there;" and there she remained "ay and while she should give in sufficient caution to answer and pay ten marks for transgressing the act of session;" every one of the boys who "played and disturbed the people up in the loft in the kirk" had to pay half a merk or else go to the stocks or trones; many women were ordered to be apprehended for witchcraft, but it was enacted that when any person was to be apprehended on such a charge "there sall, at fewest seven sessioners col-

vene and associate unto them so many of the towne as they sall think fit;" none of the witches' watchers were to question them "in watching anent the particular names of any other man or woman by asking or saying "Is this or that person guilty?" not unless the person apprehended sall first of their own free will name somebody, and that under penalty of twenty shillings, so often as any of them shall contravene this act." No person suspected or apprehended for witchcraft was to be confronted with any of them that had confessed before the confessors, were condemned and on going to their death, unless the session should give way to it upon some urgent necessity.

## THE CHURCH AND WITCHCRAFT.

---

**I**N MAY, 1645, special reference is made to the prevailing neglect of public worship. It was then enacted that "everie man or woman who absented themselves from the kirk the days of their proclamation (banns) were to pay 20 sh." Absence on such an occasion is the rule to-day. On 15th June, "the session being better convened than many days formerly, complaint was made by some of the elders themselves that their meeting in session was neglected and slighted by **some of their number, yea, as it seemed, contemned by them;** therefore, it was ordained in all time coming, if any elder shall absent himself from the Session three days altogether, he being at home or in town, and shall not bring a lawful excuse of his not frequenting this reverent meeting of Session, by his sickness or such like hindrance, he shall be reputed as one unworthy to return back again to be one of their number for his contempt and so debarred, whosoever he shall be." The servant question seems to have existed in these early times, though in a somewhat modified form, for it is recorded that "sundray complaints upon servants having come to the Session, that mistresses could not get their servants rightly 'roused' upon Sabbath days, though

it had been ordained that all servants should keep their masters' houses both between and after sermons on the Sabbath, and not depart therefrom without special licence, to the effect the whole household may join together in God's worship, in repeating the sermons so far as everyone can remember, everyone bringing something, and so continue till evening in reading, singing, in holy communication, etc., and in all other Christian duties, and that, under the forfeit of ten shillings for every fault, to be paid to our kirk treasurer, and also to undergo the censure of the Session." It was also ordained "that parties who are to be married shall have no pipers to convoy them to the kirk, not play at all to them in the street, nor at dinner or supper or anywhere else, and that the party shall not exceed above twelve persons in company the day of their marriage, under the pain of their forfeiting of their two dollars." One parishioner was ordered for absence from church "to come to the church yard and stand without at the window to hear the preaching (he having recently recovered from the 'Plague of Pestilence') and, as soon as might be, he was to go to the pillar, which order he obeyed . . . and, after humble confession and fulfilling everything enjoined on him, was received off the pillar . . . that he had discharged all things enjoined upon him, both to kirk and Counsell."

The case in which John Young (already mentioned) submitted a petition to the ses-



sion for the release from prison of his daughter seems to have reached no definite conclusion, for, it is found that in the February following he, "having often desired the Session to grant a testimonial to his daughter, Margaret Young, for that she was very chargeable to him, was altogether refused," the Session replied "by answering him they neither could nor would give one, seeing she was never freed nor cleared of that fearful sin of witchcraft."

In March, one Daniel Haddaway, was charged before the Session with "giving and urging hot waters upon a simple countryman who was seen to be overtaken with them," but he denied this. On further proof, the charge could not be substantiated and it is naively recorded "although it was verity that the landwardsman was seen drunk above the town!" For "flyteing" two women were sentenced "to stand the next Sabbath before the pulpit and, when the minister called upon them, to confess their faults before the whole congregation, and also, every one of them to pay twelve shillings." It is related that "two of Alex. Thomsone's sons and John Menelawes, his two sons, and Charlie Gunne, prentice to Wm. Thomsone, were accused of playing on the Sabbath afternoon, with great noise, confessed and craved forgiveness, when the minister threatened to cause whip them (seeing they were all boys) to cause imprison them; they all promised not to do the like and some shed tears, and so were

let go, and warned if they shall commit any public offence, their punishment should be doubled."

In 1646, a peculiar difficulty faced the Bailies as heritors of the Parish. James Dawline and Jno. Dick, bailies, reported to the masters of ships "how that, in their absence, their minister "Ephraim Melvine, (?Melville) was presented to the Kirk of Livingstone and was to be transported thither, if they had not promised to the Presbytery to make his stipend eight hundred merks, in all time coming." They desired, therefore, the said masters of ships, "in face of Session, to declare their approving of that deed, for the minister's stipend augmentation, who professed themselves heartily unanimously contented therewith." The Session also "desired it to be set down on record that the bellman shall not ring the bells at funerals longer nor the corps which is to be buried shall be brought to the kirk cunzie (corner) and the hand bell not to go into the kirk ringing as was wont to be done."

An echo of the Civil War and the consequent disturbed state of the country is found in the records at this time in the Session directing the Town Clerk "to collect the names of these soldiers who have fallen in the war, sent out of this burgh to fight in Christ's cause, so that they may be sent to Linlithgow, to the end that mothers, widows and bairns, may be helped."

The Session ordered that Gawin Symson be paid "for kists made by him to certain persons who died of the plague of pestilence out of this burgh and he, and all others, who had laid out any moneys or furnished anything to sick persons, or to any others who had not wherewith to pay for themselves, were all fully satisfied and paid by the Session."

Evidence as to which of the contending parties, at war at this time, the Session lent its support is found in a minute of 25th October, 1645, which bears that John Hogg, present parishioner here, having taken on in September, 1645, "as ane trooper wt James Grahame, sometime Erle of Montrois, against the Kingdom and Covenant, maid satysfacione before the congregatiene, by repentance for the same."

In 1650, Montrose was executed in Edinburgh, and according to the practice of the time, his head was fixed on a spike on the old Tolbooth there. Ten years later, that of the Duke of Argyle, his great opponent, was substituted for that of Montrose.

### EARLY SCHOOLS.

At the same time the Session took into consideration the question of the schoolmaster's salary, and found that "there was little means appointed for entertainments and maintaining of a schoolmaster having the care thereof within this burgh and also considering that twelve shillings for all

other payment which the schoolmaster was to receive from children was very little, therefore the minister, elders and Session, in augmentation thereof and for the schooling of the said children, their better maintenance in time coming, ordained ilk bairn to be schooled by the said schoolmaster, to give 13s 4d for each quarter's payment, and also ordained such parents of the scholars, who are able to entertain the said schoolmaster day about, in meat and drink." Mr John Bellie was appointed school master, and "promised to be faithful in the discharge thereof." The kirk treasurer was instructed to pay him "the ordinary fee of three score pounds at four terms in the year, with the casualties of the school and of the benefit of baptism and marriage during his good behaviour and service in the foresaid cure."

From this time onward the treatment meted out to, and the penalties imposed on petty delinquents indicate the prevalence of a more humane and lenient spirit among their judges.

Again, in 1647 the Town Clerk was instructed to take the names of those poor widows who had lost their husbands in any of the expeditions into England, "that they might have some relief from the officers of war who were declared to be willing thereto." It was arranged that three individuals—a bailie, a master of a ship, and one "that usually stayed at home" should be appointed "to take notice of the need of indigent

sailors." A further proposal to organise a scheme for the relief of the poor and destitute was brought forward in the month of July. This proposal aimed at the "maintenance of the worship of God as also the relieve of distressed sailors." The Session "ratified and conformit al actes formerly mad anent the joyning of the sailors' box with the kirk's box, and that for the forsaids ends and uses mentioned in the said actes, and least sailors should be ashamed to mak their want known to the whole session, it is ordainit that three elders, together with the minister, shall particularly tak notice of the several wants and distress of indigent and needy sailors, and either lend them upon hand or give them freely, as the ability of the forsd boxes shall suffer and their necessitie shall require; providing al-ways that all the sailors within the said burgh, at their several voyages, readily and liberally contribut to the said box, and, if any master of ship or sailor shall be herein deficient (while as inabled by God's blessing on their voyages) they to be reputed and halden for enemies to the maintenance of the worship of God in this place and to the charitable relief of their distressed brethren and to be dealt with accordingly; and because some one or their distressed brethren, and to be dealt their evil example, may hinder the liberal contributions of the rest of their neighbours therefore, the Session requires that all masters of ships shall have a special eye upon such and, either tymeously

reclame them from such ane unchristian and uncharitable carriage or els mak themselves free of them upon the first occasion, as such, for whose sake, God's anger may pursue themselves and their whole company." There is mention of the sailors, at this time "having collected for the repairing of Cramond Bridg." Direction was given to the "kirk officer that whensoever he should see anie woman having a child in her arms that was greeting and troubling the kirk in tyme of sermone, and she not making to rise, that he should tak them by the shoulder and mak them rise, else the fault should be his." Tickets for admission to the Communion were now introduced. On October, 1647, "the minister of Enderkeithen (Inverkeithing) wherein it was deponed that since the Session did affirme that there were presumptiones of Helen Young's being a witch, before the bruit she gatt and that they would mak these known, whereupon it was recommended to those elders who had best knowledge of these presumptions to try them out and cause the Clerk of Session to wreat them and send them ower to the minister of Enderkeithen."

## ROYAL CHARTERS.

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THE confirmation of the Queensferry as a Burgh of Regality by the granting of charters in 1211 and in 1636 has been noticed and translations of these have been recorded in extenso. There were, however, other grants which were made at various periods and these may here be referred to briefly. Malcolm IV, the great grandson of Margaret who, as already noticed, had made a grant of the right of the Ferry and of a small piece of ground to the monks of Dunfermline and by reason of which grant probably the erection of the town was affected, in 1164, granted to the monks of Scone a free passage at Portum Reginae, for the Abbot, the monks and their men. In 1294 Pope Gregory confirmed to the Abbey of Dunfermline "*dimidium passagii sanctæ Margaritæ Reginae.*" In a charter of general confirmation of regality, jurisdictions by David II to the monks of Dunfermline, "*Passagium*" figures as a Burgh of regality along with Dunfermline, Kirkcaldy and Musselburgh. Similar grants were made by Robert I and by Robert III and these were confirmed by James IV. The charter of 1636 by Charles I has been quoted but the confusion which existed led, at a later date, to the Commissioners of Enquiry

on Municipal Corporations quoting that of 1636 which, as stated, only confirmed the preceding Royal grants, though it, at the same time, confirmed a charter by Robert, commendator of Dunfermline which runs--  
*Ballivis consulibus et inhabitantibus nostri burghi regalitatis fundum ejusdem et terras eidem spectantas una cum lie mure burghi una cum privilegiis libertatibus anchoragiis annuis-reditibus fermis et diversis burgalibus.* As the above is the latest extant charter and as the Record of the Great Seal, for the period is defective, no evidence exists as to the precise year when the town was erected into a Royal Burgh. What can be definitely affirmed is that there was confirmation of the erection between 1636 and 1642 and that this was violently opposed by the Corporation of Linlithgow and that it was not effected without degrading concessions to the burgh. In 1639 a commissioner from Queensferry, it appears, sat for the first time in the Parliament then held in Edinburgh and he also was present in the following year. In this year he lodged a protest that he had produced his commission for Queensferry as a Royal Burgh and that "he had ridden, sitten and voyced in this Parliament as the rest of the commissioners of Burghs." He was confronted by a counter protest on the part of the Burgh of Linlithgow to the effect that "he had nether ridden, sitten or voyced in Parliament for the Queensferrie." The Act of 1641 freed Queensferry from the galling



opposition of Linlithgow and it was definitely recognised as a Royal Burgh.

### THE SEAMEN'S BOX.

In the days before the introduction of the Poor Laws, Insurance, etc., measures were often taken by certain incorporated bodies as the Trade Guilds, to provide the means of assisting members and their families who might be reduced in circumstances or rendered incapable of maintaining themselves. These institutions were entirely apart in their operations from the organised activities of the Church authorities. So far as the burgh was concerned the records of early times testify to the almost chronic condition of poverty of the exchequers both of the civic and ecclesiastical authorities. Many a time and oft they were sorely put to it to meet liabilities or practice much philanthropy. These societies or incorporations of tradesmen secured certain rights and privileges which they jealously maintained and vigorously defended. At an early period references are found in official documents to what was known as "The Seamen's Box," a benevolent institution established for behoof of seamen and their families. To this fund all seamen belonging to the town contributed. This was not characteristic of Queensferry alone and though long since defunct there, similar societies were in existence in other places up to comparatively recent times.

Whether the Seamen's Box of Queensferry

was in existence previous to 1656 it is difficult to determine definitely, but probably it was for a contract made between "the baillies, counsell and communitie of the burgh of Queensferrie, for themselves and their successors, on the one pairt, and the present heretors, skippers, mariners and boatmen in the said burgh for themselves and their successors, on the other pairt, to the effect efter specifiet, etc." This goes on to state that, owing to differences between the Council and "communitie and the heretors skippers and mariners and boatmen," a decree arbitral was obtained. Under this decree it was "discerned and ordainit the then present masters and skippers of ships and barks and their successors to detain bodylie of their seamen's wadges, sailing abroad with them furth of the Kinødom, from such as had not paid their proportione of the great stent that had been imposed upon the burgh eight pennies Scotts of ilk pund of mone wadges allenarly, and all skippers and masters of barks and boats and their successors sailing up and down the frith; to detain from their seamen eight pennies of ilk pund of the frie third of fraught receaved from such as had not payed their proportione of the said stent and from such as had paid the samyn, the half hereof allenarly and that bodylie, together with the said masters and skippers their own pairts in manner foresaid, and the masters of ships and their successors to pay twelve pennies of ilk tun of goods their vessels

should carry each voadge they sail furth off the Kingdom, all payable to the Seamen's Collector, to have been payed in ane box, whereof ane key to be keepit by the said collector, and ane other by ane appoynted by the baillies and counsell; but as soon as the burgh should have been free of public debt, the eight pennies per pund payable out of the portadge in manner above-mentioned should be (no) longer paid nor exacted, and ordained the boatmen serving the passage in boats belonging to the burgh to pay two pennies Scotts nightly in to the said collector and box, all which is to be distributed equally betwixt the said seamen for their personal uses; and the said baillies and counsell for defraying the public burdens allowing whatever (is) to be given to seamen strangers in charitie to be taken furth of both their pairts but what uther wages should be employed for poor seamen, their wives and children belonging to the town, furth of the seamen's pairt, allenaryly devyded betwixt the said pairties. In lieu whereof they ordainit all heretors, lyferenters, traffickers, and inhabitants in the said burgh to be stented for payment of the uther twa punds Scots yearly for the burgh use; and the sea-box above named not to have been opened till the said stent were collected, excepting to ilk heretor dwelling in the said burgh and competent dwelling houses and all the houses within the burgh of such heretors as live att the ends thereof whose seamen should pay the publict burdens above-written, excepting

also all who shall have payed considerable pairt of ane ship, bark, or boat, and, lyke wayes, excepting from the foresaid stent, all skippers and boatmen paying the dues above where said: declaring noe seafaring personnes or owners not trafficking or being owners, as said is, to be eximed theretrom efter the expyring of four years, and ordain- it the masters and mariners, subscrivours of the submission above namit, to be dischair- git of all former acts anent the payment of the foresaid deues."

The terms of this contract, as may be readily understood, gave rise from time to time to disputes which seem to have culminated, on 4th July, 1690, in bringing the whole matter up, and which is best explained in a minute of date, 4th January, 1690, wherein it is stated that, by the above contract "ffor the reason therein alledged, the one half of the seamen's poor money, as also the threttie two pundis stent yearly upon the heretors was agreed and appoynted to be uplifted and taken for the town's use, contrar to the first original collecting of the saids seamen's poor money and the lawes and rules of charities, in lieu of which the said threttie two pund stent was imposed upon the land rents, both which have been a great grievance to the persones concerned therein and has always bred many animosities and differences to the prejudice of the payment in the said poor money as, for these several years bypast, it hath been altogether refused, to the unutterable loss of the seafaring men's poor,

which are daily increasing, and now, it being the general consent of the heretors, seamen, burgesses and inhabitants. . . . that the said former contract may be discharged and assigned in manner mentioned. . . . as ane thing iniquitous and sacriligious in itself, though then done out of a good design, for the better payment of the town's debts, which are considerable, and the seamen being willing, for incouraging this present transaction to allow the town ane considerable benefit. . . . which will fully balance all the benefit they could otherwayes expect." The Council and community "being weel and wisely advysed and finding the samyn will tend to the advantage of the burgh, and will remove all grievances formerly occasioned through the making use of the seamen's poor money for civile uses and will capacitat the seamen the better to provyd their poor as also releve the burgh of debts presently owing, agree to subscribe the contract. . . . as ane standing rule in all tyme coming."

From this time forth the Seamen's Box was under the management of the seamen and in charge of a box-keeper. It still proved useful to the Town Council as a ready means of providing the needful required for paying its way, as loans were advanced by the Box. At a later period "certain of the members of the sea box had engaged themselves for repayment to the box of the soumes taken out of the same for building harbour," and the Town Council "had given the anchorages and shoar dues

of the same to the box for their repayment" as "the town has, these severall years by-gone, been in possession of the said harbour, without holding any compt to the box therefor albeit they (the box) still lay out of the greater part of the soumes advanced for building the harbour." The Council granted "full and compleat right to anchorages and shore dues to the Seamen's Box." This transaction refers only to the original harbour, which was of a primitive kind, but about 1818, when the harbour, as it is to-day was improved and enclosed, and when there was only one surviving member of the Seamen's Box, the latter agreed to hand over all the funds in his hands in aid of the cost of the new works. This sole survivor was Bailie Martin, and, in recognition of his generosity, the Council resolved to have a suitably inscribed stone placed in one of the quay walls as a memorial of the gift. This resolution was afterwards annulled, and a presentation of a silver service to the donor was made instead. The right to the anchorages and shore dues thus reverted to the community at large, or, otherwise, to the Common Good of the Burgh.

## SABBATH LONG AGO.

**A**FTER the Reformation Sabbath observance was imposed in Scotland under such restrictions as excite wonder at the present day: ecclesiastial and civic authorities combined to devise regulations for the observance of the citizens, which were largely introduced by "Thou shalt not." This was the spirit which obsessed the Covenanter, and whose influence could still be traced in the gloom of the Sabbath day up to a generation or two ago, especially in out of the way places throughout the country and, even to-day, can still be traced. When the Parish Church was erected in 1635, it was appointed, by uniform consent of the Session, that the chief place within the Church should be "keipit for ye baillie and counsaillers." also, it was enacted that "thair suld be no seats nor desks wthin ye kirk bot all pewis." "Six pund scots" were payable for marriage "& qtsomever persones suld bind ymselves to perform ye bond of matrimonie sall pay to ye reider threttein shillings four pennies. . . . to ye beddal . . . 4s. Persons to be married were to "consigne of 20 merks scots money in caise that thair dinner exceed ten shillings for ye man & aught shillings for ye woman & if so be ye acte be transgrest ye money sall come to ye kirk box. . . . At bantism ye

father of ye child sall give to ye reider  
 aught shillings & to ye beddal 4s. . . .  
 qtsomever persone sall depart yis lyfe above  
 ten zeris sall pay to ye beddal ten shillings  
 & under ten zeris six shillings aught  
 pennies. . . . qtsomever persones sall  
 break yet sabbath day by taking ather great  
 or small boat to pass this ferrie from ye  
 rysing of ye sun to ye twelf hor of ye day  
 yes persones sall be fyned for ye first fault  
 in twelf shillings scots ye man & if yey sall  
 fall in ye same fault againe yey sall stand  
 at our kirk door in sack cloth & mak ane  
 confessione of yair fault befoir ye congrega-  
 tione. . . . if ye masters of ye boats  
 sall give yair consent to ye botemen yey  
 sall pey fyve punds. . . . qtsomever  
 brewsters sall sell drink upon ye sabbath  
 day in tyme of divyne service sall be fynit in  
 fourtie shillings . . . qtsomever persones  
 sall be found out of our kirk in tyme of  
 divyne service aught shillings . . . .  
 qtsomever persone sall be found bearing  
 burden upon ye sabbath day wthin ye  
 tymes limitit if yey sall not be able to pey  
 fourtie shillings yey sall mak satisfacione  
 at our kirk door according to ye sessiones  
 injunction." The session ordained that  
 when any person, suspected of witchcraft,  
 was to be apprehended, there should con-  
 vene, at fewest, seven "sessiners," who  
 were to associate with them so many of the  
 town as they should think fit. The session  
 made an act that no person, suspected and  
 apprehended for witchcraft, should be con-  
 fronted with any of them that had con-



fessed before the confessors, be condemned and "be going to their death unless the session shall give way to it upon some urgent necessity." Selling oil to "ane excommunicate" was punished by a fine of 40 shillings; for abusing the "reider" with ill words and great threatenings, fifty merks was the penalty: husbands and wives for quarrelling had to pay 4 pounds scots; alleged witches, accused of helping "to drown ships and company" were thrown into the tolbooth prison, where they were "strictly watched & all other things to be used & done unto them as had been done unto others before them in the like caise, vizt. to keep them walking from too much sleeping & from having anie conference with anie persones &c. under paine" of the keepers being themselves put "in the trones loosing all of yr wadges besides other censures if yey sould be negligent." Drawing water from the public wells on the Sunday in time of prayers in the morning was forbidden, and the Kirk Officer was empowered to summon offenders before the Session, and to seize their water vessels, the penalty being a fine of one groat for each offence. In 1691, it was enacted that "pairties to be contracted in marriage sould give in thair bands of mariage in face of minister & elder . . . or two convened for ye purpose under ye paine of fourtie shillings . . . als yat yey lay moneys in paund two dollars of ye valewe yrof . . . yat no chyld be presented for baptisme till first the

samyn be imbruicked with two sufficient god fathers to be answerable in failzie of ye parents for ye Christian education yrof. . . . forasmuch as mariages on ye sabboth occasiones readily a manifest break yrof & mariages also upon any of ye week days whereon yr is no sermon prejudices ye poores contributione for yis caus no mariages sall be grantit till anie persones qtsomever on ye Lordes day upon anie forme nor upon anie of ye week days save tuisday only under ye paine of 5 lib . . . . noe sturdie beggars be receaved by anie be night or be day nor boat sall ferry ym over . . . . whomsoever sall abuse one another with their tongues yey sall mak yr repentance publicly standing before ye pulpit . . . . no one sall lay out a web (cloth) on ye sabbath dayes befoir 3 houres on Monanday morning . . . . all masters of horses command yr boyes bring hame yr horses betwixt ye 2nd and 3rd bells & to bring ym to sermon with ym both befoir & after noone." Boys, for playing and disturbing people in the loft of the kirk in time of preaching were fined half a merk each or, failing to do so, were to be put in the trones or stocks.

In 1639.—The attempt which was made in 1636 to force the clergy of Edinburgh to introduce the Episcopal form of service led to a riot in St. Giles' and protests against the innovation were lodged from every quarter of Scotland. The people lost patience and a national resistance was or-

ganised. There was appointed a body of Scottish representatives named "The Tables" who carried on negotiations with the Crown. The King's demand for submission caused the remonstrants to gather round "The Tables" and protests were read at Edinburgh and Stirling. Then followed the signing of the Covenant at Grey Friars and throughout the country. The burghers of Queensferry took alarm at the threats made against their liberties and took measures to oppose what they believed to be an imminent invasion. On 22nd March, 1639, the "qlk day ye counsaill ordaines Samuell Wilsone to repair to Leithe, Edinburgh, Borrowstouness or anie place else qr muscats and pickes can be had for money and buy nyne muscats and nyne or ten pickes for arming ye men within yis brut and ordaines ym ther to advance moneys for yat effect. Yat day ordaines ye. . . ballies to repair to Mr George Dundas of Standhill and yrof ye communitie upon ye counsaill of warr within the Sherefdom of Linlithgow and yr to excuse ye toune anent ye impossibilitie to give answer to ye said comitie upon Mononday nixt." On 4th April, 1639 the Town Council ordained "ye haill inhabitants and burgesses of yis brut to muster in yr airmes upon Setterday nixt ye 6 of yis instant under ye paine of V lib to be taken off ilk contravener in case of failzie and als ordaines intimation heirof to be public maid be touk of drum. Yat day ordaines

ye baillies to content ye Dreilmaister for his paines tacken in educating ye inhabitants of yis brut in ye discipline of war." On 9th April, 1639, two representatives, with the Town Clerk, were appointed to repair to Edinburgh "to ye Tables yr and yr to inform ym concerning ye tounes willingness to contribut and concur wt ym anent ye defens and maintinance of ye religione and to procure yrfra ane warrand to urge these qua refuse to adher to ye comone caus and to urge ye bound rod to resist ye violence and furie of yr adversaries." On 13th April the commissioners are instructed to "repair to ye comitie to be keipit at Linlithgow upon Mononday nixt and yr to give up ye invent of ye rents and moneys pertaining to ye persones within yis brut wth ye number of ye airmes according to ane particular invent sett downe yr anent." It was agreed on 16th April that "Ffyve men be imployit to gae to ye bound rod in case of ye sds fyve men such as sall be designed by ye counsaile yr refusall to mairche in yat case crdains ym to be apprehendit and delyvrit to ye capitane and also ordaines furnitor of ammunitione and victualls to be provydit for ye sds." Watches were appointed to be kept, but it was recorded in June that some of the watchmen were in the habit of leaving their posts and going to bed or to sleep "qlk may infer suche sort of dammage as may tend to ye ruin of ye sd brut and inhabitants yrof in caise ye enemie entrethe

there fore remeid yrof: it is statuit and ordainit yt ye nytlie watching of ilk qrter wachand: ye equall half yrof sall watche qll thrie hors in ye morning and ye uyr half of ye watchmen sall watche qll sex hors in ye morning and ye sd half qll first watches qll thrie hors in ye morning to watche ye nixt nyt. . . . under ye paine of 12s 6. . . . for everie failzie." The inhabitants who possessed muskets were ordered to provide themselves with sufficient "powder matche and ball." The arms in possession of the inhabitants in April, 1640, consisted of 7 muskets, 9 staves, 3 bandoliers, and 4 pikes.



## CONFIRMATION OF THE BURGH.

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**R**EFERENCE has already been made to the close association between Queensferry and other burghs as Dunferline, Kirkcaldy and Musselburgh, particularly in matters ecclesiastical. From the fact that a confirmation charter was granted in 1211, it is surmised that a charter had been granted at an earlier date. The following is a translation of the confirmation terms referred to.—

3rd January, 1211.—We Innocent, Bishop, Servant of God, to our dearly beloved sons, in the Abbacy and Chapter of Dunfermline, wish health, and send our Apostolic Benediction. For as much as we have been humbly petitioned for that which, in all justice and fairness, both strict equity and right reason demand, namely, that for the great zeal in our service of our petitioners, your beloved sons in the Lord, it may please to confirm freely and fully their rights, 1st The Queensferry; 2nd, certain lands near Inverkeithing, called Hospital Lands; and 3rd, certain lands on the south side of the ferry which Malcolm, King of Scots, of illustrious memory, in his reverence for religion, conferred with all their liberties, upon the said Hospital of Dunfermline. We, therefore, by our Apostolic Authority, confirm these rights and liber-

ties to your Hospital as far as they may be possessed justly and peacefully. Forbidding all men rashly to infringe or oppose this, our decree written upon this page. But, if any one attempt to presume to do this, let him dread the anger of the Almighty God, and of the Holy Apostles, Peter and Paul. Given at our Court this third day of the Kalends of January, in the year of safety, one thousand, two hundred, and eleven.

The Charter granted by King David the Second, in favour of the Abbot and Convent of Dunfermline, confirming the liberties of that Regality and Burgh, dated 24th October, 1363, reads.—“David, by the Grace of God, King of Scots, to all good men of his whole land, churchmen and laymen, greeting; know ye that we, by inspection of the Charters which the religious men, the abbot and convent of the monastery of Dunfermline have of our progenitors, Kings of Scotland, have very fully understood the rights and liberties of their regality and also of their burghs, that we also, for the safety of our souls and the souls of all our predecessors and successors have given, granted, and by this, our present Charter, in manner of perpetual declaration, have confirmed to the foresaid religious men, viz., that the burgesses and merchants of their burghs may lawfully and freely buy and sell in their several burghs, namely, of Dunfermline, Kirkcaldy, Musselburgh, and Queensferry, and also in their said burghs and within all the limits. bounds, and marches of the whole regality of the



said religious men, throughout our whole Kingdom, may rightly exercise their merchandise in any kind of goods, and coming from any place, as well as wools, hides and skins, as of any other merchandise whatsoever; without hindrance from our ministers or any of our burgesses whatsoever; on condition, however, that they do not go beyond the bounds and marches of their said burghs or their regality before named in the premises. Reserving always to us the Great Customs of wools, hides, and skins and other merchandise growing outside the bounds and limits of their said burghs and 'Regality above named; strictly prohibiting any of our men, burgesses, or merchants of any of our burghs whatsoever, from presuming, in any way, to usurp the right or power of trading or exercising the premises in future within the limits of their Regality to the prejudice of the fore-said religious men or their burgesses, or Burgh, or to the impairing of our present declaration and confirmation. In witness whereof we have commanded our seal to be put to our present Charter. Witnesses—The Venerable Father in Christ, William, Bishop of St. Andrews, and Patrick, Bishop of Brechin, our Chancellor; Robert, Steward of Scotland, Earl of Strathearn, our nephew; William, Earl of Douglas; Robert of Erskine, our Chamberlain; Archibald of Douglas and John Heryce, Knight; at Edinburgh, the twenty-fourth day of October, in the thirty-fourth year of our reign."

Charter by King Charles the First, to the bailies, etc, of Queensferry, of their burgh, etc., dated 11th July, 1636.—

Charles, by the Grace of God of Great Britain, France, and Ireland, King, and Defender of the Faith to all good men of his whole land, churchmen and laymen: Know ye that we, with the advice and consent of our dear cousin and counsellor, John, Earl of Traquair, Lord Lintoun and Caberstoun, etc., our High Treasurer, Comptroller, Collector General and Treasurer of our new augmentation of our Kingdom of Scotland, and with the advice and consent of the other Lords of our Exchequer of our Kingdom of Scotland have ratified, approved, and by this, our present charter, have confirmed and by the tenor of the same, ratify, approve, and for ever confirm, for Us and our Successors, the charter and infestment, given and granted by our most illustrious deceased predecessor, of most happy memory, King David, to the religious men, the Abbot and Council of our Monastery of Dunfermline and to their burgesses of the Burgh of Regality of South Queensferry and their successors, of the liberties and privileges therein contained of the date the twenty-fourth day of the month of October and in the thirty-fourth year of the reign of our most excellent predecessor and also, we have ratified, approved, and, by this, our present Charter confirmed, and by the tenor of the same, ratify, approve, and for Us and our successors for ever confirm the charter

made, given, and granted by us to the Bailies, Councillors, and Community of the said Burgh of Regality of South Queensferry and their successors before our coronation, by which we ratified and approved a charter and infeftment, given and granted (of the date the twenty-fifth day of the month of February in the year of God, one thousand, five hundred and seventy six) by the late Reverend Father in Christ, Robert, Commendator of Dunfermline and the consent of the same, to the said Bailies, Councillors, and inhabitants of our said Burgh of Regality, with the ground of the same and the lands belonging thereto, along with the moor of the said burgh of Regality, with all the limits and bounds of the same, as appertaining to the community of our said burgh, used and wont, with the privileges, liberties, anchorages, annual rents, fermes, burghal dues, immunities, rights and easements belonging to the same and contained in the said Charter, as the said confirmation of date, at Edinburgh, the fourth day of the month of July in the year of God, one thousand, six hundred and twenty-seven, more fully bears; and We will and grant that this, our present confirmation, shall be as valid and sufficient to the said Bailies, Councillors and Community of our said Burgh of Regality of South Queensferry, for possessing and enjoying the said ground, lands, moor, privileges and liberties of our said Burgh, before granted by them, at any time whatever by past, as if the same were inserted

word for word in this, our present charter, with which, and all other defects We, with advice and consent foresaid, have dispensed and, by the tenor of our present charter, for ever dispense. Likeas We, with advice and consent foresaid, have given, granted, and disposed, and by this, our present charter, confirmed, and by the tenor of the same, We give, grant, and dispose, and for Us and our successors, for ever, confirm to the foresaid Bailies, Councillors, and Community of our said Burgh, within all the bounds and limits of the same, as it has been possessed by them and their predecessors beyond the memory of men, also, together with the commony and the loaning to and from the said Moor and with the common passages of the said burgh, used and wont. And also, We give and grant to the foresaid Bailies, Councillors, and Community of our said burgh and their foresaids, all and sundry, the privileges, liberties, anchorages, annual rents, fermes, and Burgh dues and others contained in their former charters and infeftments of the dates aforesaid which We, for us and our successors, admit and ordain to have been and, in all future time, to be to foresaid Bailies, Councillors and Community of our said Burgh, a perfect right and security, for the bruiking, enjoying, and possession of our said Burgh of Regality, the ground, moor, and all anchorages, rights and privileges aforesaid, notwithstanding any defect in the precept or instrument of Sasine, not yet having followed thereon, or of the

non-confirmation of the same in due time, or of any other short-coming or defect with and consent foresaid, have dispensed and, by the tenor of our present Charter, We dispense for ever; admitting and declaring that this, our present is, and shall be as valid and sufficient to the foresaid persons and their foresaids for the bruiking, enjoying, and possession of the said burgh ground, lands, moor, commonty, and loanings, and all liberties and privileges contained in the foresaid charters, as if they were inserted in this, our present charter, word for word, to be held and had, all and whole, our foresaid Burgh of Regality of South Queensferry, with the grounds and lands belonging thereto, together with the foresaid moor within all and sundry the bounds and limits of the same, likeas they have been enjoyed and possessed by them and their predecessors beyond memory of man, together with the commonty, the loanings to and from the said moor, and with the common passages of and said burgh, used and wont, and all and sundry freedoms, annual rents and duties of our said Burgh, together with the anchorages and ports thereof, and other privileges, contained in the said charters and infeftments by the said Bailies and community of our said Burgh and their successors of Us and our successors, in free burgh of Regality, by all their rightmeiths, old and divided, as they lie in length and breadth, in houses, buildings, with courts and their issues, amercements, herezalds, bloodwitis,

with common pasturage, free ish and entry. And, also, with full power to the said Bailies and their foresaids to repledge and recall to the privilege and freedom of our said burgh, any burgesses and other inhabitants of our said Burgh attached or arrested before any other judges, afford caution of colerath in form of law for administration of justice and with all and sundry other freedoms, commodities, profits, easements and their right pertinents whatsoever, as well not named as named, as well under the ground as above ground, far and near, belonging, or that may rightly belong in any way, in time to come, to the foresaid Burgh and others respectively, particularly aforesaid, with all and sundry, their pertinents, freely, quietly, fully, wholly, honourably, well and in peace, as any other Burgh of Regality, and Barony within our said Kingdom is more freely held and possessed without any gainsaying, revocation, impediment, or hindrance whatsoever. Paying therefor, yearly, the oftmentioned Bailies, Councillors, and Community of our foresaid Burgh of Regality of South Queensferry and their successors to Us and our successors, for the said Burgh of Regality ground, land moor, passages, and commony of the same, annual rents, burgh dues, freedoms and privileges thereof above written, the sum of twenty-six shillings and eight pennies, and, for the anchorages of the haven thereof foresaid, the sum of three shillings and four pennies, at two terms of the year, viz., Whitsunday and Martinmas

in winter, by equal portions and, if the said Bailies and Community present and to come, happen to fail in payment of the said sums, in part or in whole, at the terms aforesaid, that it shall be lawful to us and our successors to poind, seize, and distrain all their common goods and possessions, to our behalf till We be fully paid of the said sums then due, together with the losses and expenses therein sustained. Provided, nevertheless that if the said Bailies present and to come, fail in their administration of justice, they shall be chastised and corrected by Us and our successors as often as need is—for all other burden, exaction, quest, demand, or secular service which may by any way justly be, by any persons whomsoever enacted or required from the foresaid Burgh and others above written. Reserving also to the Earl of Dunfermline, the duties due to him in his said office of Bailiary and Justiciary, as of law accords. In witness whereof, we have commanded our Great Seal to be affixed to this, our present charter. Witnesses—A most Reverend Father in Christ and our well-beloved counsellor, John Archibald of St. Andrews etc., our Chancellor; our well-beloved cousins and counsellors, James, Marquis of Hamilton, Earl of Arran and Cambridge; Lord Aven and Innerdaile, etc., Thomas, Earl of Had-dington; Lord Binning and Byres, etc., Keeper of our Privy Seal; William, Earl of Stirling, Viscount of Canada; Lord Alexander of Tullibodie, etc., our Secretary; our well-beloved familiar Counsellors, Sirs John

Hay of Barro; Clerk of our Rolls Register and Council, James Carmichael of that ilk, our Justice Clerk and John Scott of Scottistarvit, Director of our Chancery; Knights. At Edinburgh, the eleventh day of the month of July, the year of God, one thousand, six hundred and thirty-six, and of our Reign, the twelfth year.



## BURGH BOUNDARIES.

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ON 17th Jan., 1648, was issued a Notorial Instrument of Division of the Burgh and Town of Queensferry. There then appeared the Right Honourable George Dundas of that ilk, on the one part; and John Dick and James Hill, bailies; Archibald Logie; George Punton; Robert Dawling; James Dawling; Robert Hill; John Allan; Walter Gibbesone; John Allan, younger; Thomas Bissett, Councillors of the Burgh, on the other part, to consider divers questions and controversies which, at sundry times, had fallen out and arisen betwixt them and their predecessors, as to the marches of the Burgh. The boundaries seem to have been then amicably arranged, and were very definitely set down and settled to be very much as they are to-day. It has to be noted, however, that the line of demarcation on the south and west has been somewhat affected by the cutting and banking necessitated by the introduction of the Ratho-Port Edgar branch railway and the construction of the modern highway, the Loan or Queensferry-Kirkliston road, by reason of which several of the ancient landmarks have disappeared. This Instrument of Division is a somewhat lengthy document and minutely defines the Burgh boundaries as running, on the east, “from ane yron

crosse battet into ye west end of ane meikle great stane," on the foreshore west of the Craigs, to a point marked by a stone set up near Catherine Bank, on the south, thence west by the heads of the then existing gardens to a point south-west of Stoney Croft, and thence it followed the line of the West Loaning Burn to sea at the west side of the west pier of the harbour of to-day. This document bears that it was drawn up and its terms agreed to "betwex ten and twell hors befor noone day zeir and moneth written" and is signed "Et ego vero Joannes Mylne Clericus Sti Andrae Diocesae."

With regard to the western boundary, while no such thoroughfare as the Loan of to-day then existed, the Ferry Burn, which, as an open runnel, passed down the rough track to the sea shore, seems to have been recognised as the natural boundary line between the Burgh and the lands of the Estate of Plewlands, and certainly between it and the property of Dundas family, lying towards the north-west and bounded by the sea. This brook drained the high ground to the south, its main course running in a north-westerly direction across the present railway cutting by the south-west corner of Stoney Croft cottage to the Loaning opposite the present smithy and thence, as already indicated, to the sea. On the construction of the present highway leading to Dundas and Kirkliston, and the removal of part of the old Loch Road and farm buildings, which stood immediately to the west

of the present railway bridge, this road, which led to the Burgh Muir, practically fell into disuse. There still exists a right-of-way by this ancient track, which, passing by the loch, emerges on the modern highway to the east of Echline Farm. On the construction of the present highway, this open runnel was covered over by a substantially built arched tunnel or cloaca which still exists. It is about three feet in height and width, but since the making of the railway cutting, its water supply has been cut off by diversion except for what is carried across the railway bridge. The necessity of thus having the boundary of the Burgh exactly defined at an early period was emphasised by the liability to pay cess and the incidence of taxation following modern municipal legislation. One outstanding example may be quoted, namely, the case of the then proprietor of Stoney Croft, who, it is recorded, complained of being entered as liable to pay taxes both to the Parish of Dalmeny and to the Royal Burgh. It was thus finally decided that he was liable to pay only to the latter, within whose boundaries his property lay. The cloaca to-day, after crossing the highway at the point indicated, passes behind the west boundary wall, down in front of the blocks of houses, under the east gable of Plewlands house, but its course, after emerging on the high street, has, in later times, been deviated.

### **CARMELITE MONASTERY.**

Among the historical associations of

Queensferry, the ancient Monastic Building of the white Carmelites, which dates back to 1330, takes a prominent place. Having been built by Sir George Dundas of Dundas, it was placed under the charge of a Prior and a body of Friars and, up to quite recent times, remained the property of the Dundas family. These mendicant friars used it up to 1587, when Sir Walter Dundas was forced, by the Bailies and Town Council of Queensferry, to desist from using it as a Church. For fifty years after that, it was probably used as a place of worship by the Reformed Church. Thereafter it was used only as a mausoleum by the Dundas family. Though the building itself can scarcely be said to possess any outstanding architectural beauty, the east window, hidden from view from the public highway by modern buildings, is worthy of notice for the fine proportions and delicacy of its workmanship. On the stone work are to be seen many mason's marks cut by the workmen, as was the prevailing custom in early times. When the building was abandoned as a place of worship, it was allowed to fall into a state of decay and partial ruin and became a convenient quarry for local builders. After being disused for some 300 years, it was renovated and partially restored and formally opened as a place of worship in connection with the Scottish Episcopal Church, on 12th July, 1890, by Dean Montgomery of Edinburgh.

In the vicinity of the Monastery Building, and the landing place of Queen Margaret,

stands the now dilapidated (though inhabited within living memory) and ruinous walls, and side tower with spiral staircase, of the "Covenanters' House" and the "Palace." The former is associated with a prominent movement and melancholy incident which occurred here during the stirring Covenanting times. Much importance has been attached to this incident as "the small germ out of which arose British liberty," and here was brought to light the "Queensferry Paper," of which more anon.



## THE COVENANTERS' HOUSE.

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AT the time when the incident alluded to occurred the building known as the Covenanters' House was occupied as an inn. As has been mentioned, at the north end of the gabled front, a door gives access, by a spiral stairway to the rooms above. It was on this stairway that the incident referred to took place. The society people, known in 1681 as the "Cameronians," differed in several matters from the rest of the persecuted Presbyterians. Many of them had left the country after the Battle of Bothwell Brig (June 22nd, 1679) and had fled to Holland and other countries. In 1686 many returned to their native land, kept together and followed Donald Cargill and Richard Cameron. Henry Hall of Haughead, Teviotdale, was a strict non-conformist, and had to leave his estates and even suffered imprisonment for his opinions. On his release he preached in the north of England and was with Hamilton at the Battles of Drumclog and Bothwell Brig. Being a marked man, he took refuge in Holland but soon, however, returned. On 22nd June, 1680, Cameron, with some score of adherents, went to Sanquhar, where was read at the Cross a declaration in which Charles Stuart was disowned and, against him as a tyrant and against all those who

supported him, war was declared. Cameron was killed at Aird's Moss a month later but gave his name to his followers. Donald Cargill, a man well on in years, excommunicated King Charles and others, including General Dalzell of the Binns, at a conventicle held at Torwood, near Falkirk. General Thomas Dalzell was a wild and brutal persecutor of the Covenanters who had learned his soldiering in the wars in Russia. He was one of those who were put in charge of the means to be adopted for the suppression of conventicles and Covenanters. Hall's associate was Donald Cargill, a native of Perthshire, who had been put out of the charge of the Barony Parish Church, Glasgow. By his actions, he exasperated the Privy Council and was consequently hunted about from place to place. At the particular time at which the incident connecting his name with the Covenanters' House belongs, Hall and Cargill were lurking about Borrowstounness and Queensferry. The curates of Bo'ness and Carriden are credited by Woodrow with having discovered their whereabouts and with having informed Governor Middleton of Blackness Castle of their movements. At anyrate, Middleton sent out a party of soldiers from the Castle in June, 1680, to search for the preachers as the Castle, at that time, was a State prison for Covenanters. Wandering about in small parties, in a somewhat seemingly aimless fashion, the soldiers traced the two to



Queensferry and to the inn. Middleton entered the inn and, for a time, effectually disguised his intentions by treating them in a friendly manner but, becoming impatient, he at length intimated to them that they were his prisoners and called for assistance. Thomas George, the waiter, seized a carbine and dealt Hall a blow which eventually caused his death. Hall was able, however, to struggle with Middleton and so successfully did he engage the attention of his assailants that Cargill managed to effect his escape. Hall even succeeded in getting outside and, accompanied by a crowd of women, left the town. Having gone only a short distance (towards Echline, it is said) he fainted and was carried into a house near. Though medical aid was summoned, he never recovered so far as to be able to speak and died in the hands of General Dalzell of the Binns, as he was being conveyed to Edinburgh. In the Cannongate, Tolbooth, Edinburgh, Hall's body lay for three days but was eventually secretly buried by night. In the pocket of Henry Hall was found an imperfect and unsubscribed draft of a writing which was known as the "Queensferry Paper" and which was afterwards published by the English Jacobites, prefixed to the Solemn League and Covenant. Cargill and some others were executed in July, 1691, and their heads set on pikes on the Netherbow and West Port in Edinburgh.

THE COVENANTERS' HOUSE, SOUTH  
QUEENSFERRY.

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15th April, 1927.

(To the Editor "West Lothian Courier.")

Sir,—In connection with the interesting paragraph concerning the above in your current issue, I should like to add a note which may help to throw light on the movements of Donald Cargill immediately after the fracas in the Queensferry Inn. On June 6th, 1913, when living in Edinburgh, I had a conversation with Mr James Bird, who had been for some time in business at Lenny Port, and whose father had been, I understand, grieve at Carlowrie farm under the late Mr John Hill. Mr Bird told me that there had been, at one time an "old Carlowrie House," now however "knocked down" in which Donald Cargill, "when flying for his life from Queensferry had found refuge." This house stood "five to six chain to the east of Punccheonlaw, and three to four chain to the east of the Boontree Buss farm-steading." (The present Baldie's Burn Bridge was formerly, he told me, the Boontree Buss Brigg. Boontree—not boortree—is of course, the old local name for elder.) I have often thought since this conversation that Mr Bird must have meant the present old Carlowrie farm house, which still stands two or three hundred

yards west of Easter Carlowrie on the road to Almondhill and Kirkliston, and just where that is joined by the road over the hill from Dalmeny, but he certainly told me that the house in question was now "knocked down." One also wonders how the "outed" minister of the Barony parish could have found refuge in that quarter, as Spottiswoode of Carlowrie was a noted persecutor of the Covenanters. (The old house, however, would be the farm, and not the mansion-house).

The writer of your article mentions the tradition that Cargill escaped "towards Echline." Can the two occasions have been the same? I trust that any of your older readers who have heard the traditions will write what they know, so that the whole story may be properly pieced together.—I am, etc.,

ARTHUR J. BROCK, M.D.

North Queensferry, 10-4-1927.

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### HALL AND CARGILL INCIDENT.

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(To the Editor "West Lothian Courier.")

Sir,—I read with interest Mr Henry Davie's letter re the escape of Cargill when he and Hall managed to leave the Covenan-

ters' House in Queensferry. In an attempt to summarise the story of this encounter by the writer of the article some ambiguity has evidently arisen in the interpretation of the sentence in which it is stated "He even succeeded in getting outside, etc." through the use of the pronoun. The writer meant this to apply to Hall.

In the extract from the "Scots Worthies" should not the name "Punteus" be "Puntoun?". The Puntoun family is an ancient one having, it is said, came to this country with the first Laird of Dundas. The name is variously spelt in old documents and many of them held land in the district around Queensferry and Kirkliston.—I am, etc.,

A. M.

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### **SOUTH QUEENSFERRY COVENANTERS' HOUSE.**

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(To the Editor "West Lothian Courier.")

Sir, — I must thank the two writers, "A. M." and Mr Henry Davie, in your last issue for their kind continuation of this correspondence. The quotation from Howie's "Scots Worthies" was particularly valuable, as stating clearly that Donald Cargill, on escaping from Queensferry found his first refuge at Carlowrie; this

narrative was probably the origin of that told me in 1913 by the late Mr Bird. I hope someone will still inform us definitely whether the existing old farmhouse at Carlowrie was that tenanted by the hospitable Puntens, or whether, as Mr Bird seemed to believe, there had been a still older building. The name Punten was at one time not uncommon in and about the district of Queensferry and Kirkliston, and possibly there may be some relatives of "Robert Puntens in Carlowrie" still alive. A family of that name were tenants at Overtoun (formerly Over-Newliston), in Kirkliston parish, in the earlier part of last century, following the Listons there and preceding my own family, who were tenants in the farm for four generations. Has anyone of the name of Punton, Ponton, or Puntens any records either of Oventoun or Carlowrie?

"A. M.'s" reminiscences of Kirkliston Covenanters were also very interesting to me; the history of that parish has been very imperfectly worked up, and I am collecting what material I can.

One last word about the Covenanters' House at South Queensferry. I see, from an old pamphlet which Mr Alexander Morison of that town has kindly lent me, that a former name for the house was "The Palace," whence many had assumed that it was a residence of Queen Margaret, on her journeys between Edinburgh and Dunfer-

line. But here, on the north shore of the Forth, both at Inverkething and Culross, we have a house called the Palace, apparently in the sense merely of a big house — the biggest house in the place. Was this not probably all it meant at South Queensferry also?—I am, etc.,

A. J. BROCK.

North Queensferry, 24th April, 1927.

## THE ALARM OF 1640.

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### MORE HISTORICAL NOTES.

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**I**T has already been noted that the burghesses of So. Queensferry had been put into a state of alarm over the expected invasion of the district by the Parliamentary Troops during the troublous times when opposition to the threatened introduction of Episcopacy was organised throughout Scotland and which culminated in the signing of the National Covenant. Arms were procured, the citizens were drilled in military exercises in the churchyard, an earth-work was thrown up on the shore at a point east of the present harbour, and a gun mounted for purposes of defence. The burgh was also called upon to supply its quota of defenders to man the fortifications on Inchgarvie, and, under date 22nd April, 1640, it is recorded that Elias Allan, Daniel Spens Wm. Moubray, John Watson, Patrick Dauling and Peter Kay promised to remain on Inchgarvie "all Friday night" and requested the Bailies to say "what satisfaction sall be given ym ilk day for yr abod and attendance upon ye sd Inche."

Again "Yat day considering yat Gnll Leslie is to resort heir to vis toune upon ye last of yis instant to sicht ye forthes (forts); Thairfor ye Counsaill ordains him and his

servants to be made burgesses of yis brut (burgh) gratis." And so on 30th April "Ye rytt. honbl. Generall Sir Alex. Leslie of Balgoin Knytt Lord Generall of Scotland" was entered a burgess and freeman "wha being sworne made faithe" along with Captain John Leslie, brother to the General and Mr Robert Meldrum, secretary to the General; Alex. Sampson and John Burt, servitors to the General; and Wm. Chalmers, servitor to Robert Meldrum.

On 22nd May, 1640 "Ye Counsaill, considering ye tyme lyke to be troublous, yey ordaine. . . .to hyd ye tounes evidents in sum secure plaice unknowin to ye rest of ye nytbours. . . . and ordains ye men inhabitants wthin yis brut to be exercit in militarie discipline and yat all men between 60 and 16 be in readiness upon advertisement of ye officer and touk of drum report wt yr airmes to ye place to be appoynted for exercising ye ilk persone undir ye paine of 12 sh." All who were elected to bear straw and sand were warned to be in readiness to construct a big gun emplacement as already indicated. James Vaus was chosen captain, James Lawrie, "loventenant" and James Hill, snr., and Walter Gibbesone "servants to ye sd capitan."

At the town's expense were bought "25 ells blew ribbonis and 25 ells quhit ribbonis—for being favours to ye souldiers."

On 1st July, the Council ordained "ye saillors and burgesses at ye east and west ends of yis brut outwt. ye libertie yrof to watche wt. ye nytbors of ye samyn wt cer-



tificatione of ym. If yey failze ordains ye said burgesses to be depyvit of yr freidome and ye sds saillors to be dischargit (forbidden) fra winning ane ferrie Dailie within ye said brut."

On 15th July, the Council considering "of ye great trubles to be in yis land except God of His mercie prevent ym yey ordaine ye baillies to speak Dundas and advyse great caires may be taken for resisting ye enemies in caise of yair approaching to invade and yrefter to ryd to ye Generall befor his departre. to craive his advyse; lykewayes yat ye countrie hereabout may be in readiness upon occasione" and "to learne iff ye sd laird of Dundas will give way to bigg ane forthe upon ye selche (seal) holl and how earth and soill be had for bigging yrof . . . ffour or ffyve pieces of ordnances to be carried and transportit frae ye place whar yey are lying to ye ovir forthe and yr to be mountit and ye platform laid."

## LOCAL SOLOMONS OF THE XVII. CENTURY.

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THE Bailies of bye-gone days, like their modern representatives, must have, at times, been sorely put to it in attempting to hold the balance evenly in their administration of justice. In the year 1637 it is on record that the Bailies “by dispositione of witnesses and confession of George Binks, mariner—and one is led to surmise that the “Binks” rock which then practically was the sole landing place, took its name from this individual, from about this time—found the said George had put violent hands on John Blair, boatman, and that he had hurt and wounded Blair with a stone in the head, but they also found that John Blair “by depositione of witnesses” had put violent hands on Binks and smote him “over violentlie upon ane heap of small stones” and injured his face with his hands upon the shore. The Bailies convicted both “of trublance” and fined each of them five pounds to be paid by the one to the other and ordained “ye said persones to end in friendschipp and to drink togidder and ye sd George Binks to drink first to ye sd Jon Blair in respect he did ye greatest violence to ye sd Jon Blair yan ye sd Jon Blair did to him.” Result—a drink each. Again, in a difference which arose between

Wm. Thomsone, deacon of the Tailors' Craft, and James Burne, one of that Craft, the seven councillors who sat in judgment ordained "James Burne to make payment to ye deacon of VI. sh. 8 pennies in complete payment of all further dues owing to him and als ordained yat ye sd James Burne sould gif place to ye sd deacon and his successors in rising first off yr seats in ye kirk when he enters first and to sit yrin and to suffer ye sd deacon to have prioritie of place and to precede him and yat at all tymes and ocasioness of service in ye kirk." These restrictions were also made to apply to his spouse "and remanent brothers of ye Craft" and if Burns should "vent and utter anie injurious offensive detracting or calumniating speeches to or put violent hands on ye deacon his spouse or his bairnes or on anie uther of ye Craft" he was to be fined six pounds. It is added "gif it happen ye sd counsell to bees tryed and trublit wt ye sds complaints in yat case ordaines ye personess culpable to pey five pounds more." (In the above quotations absence of punctuation marks is to be noted. Punctuation marks, as employed to-day, were introduced about one hundred years later.) During the months of January, 1638, an unusually large number of individuals were admitted freemen and burgesses of the Royal Burgh as is shown by the following list:—The Right Hon. George Dundas of that ilk; George Dundas of Dudington; Walter Dundas, son of George Dundas; George Dundas of Manier; Wm. Dun-

das and Walter Dundas, brothers german to George Dundas; James Inglis, chamberlain to the Erle of Wyntoun; Patrick Heriot, his servitor; the Right Hon. Sir George Hamilton of Blackburne; Robert Drummond of Meedope (Midhope); Alex. Hamilton of Binnie; Gavin Hamilton, portioner of Inchmachten (Ecclesmachan); Alex. Drummond, son of Robert Drummond of Meedope; and William Matheir, servitor to the Right Hon. George Hamilton of Blackburne. All the above were admitted free.

The minds of the civic fathers seem to have been somewhat relieved as to the efficiency of the defence of the town and, on 9th Sept., 1640, the Counsaill considering ye present unneidfulness of watching in respect that naye schippes to invad does approache and qt yr is na enemies wthin ye kingdome thairfar yey dischairge ye nytlie watche in tyme coming during yair will and untill ye nixt advertisement.

On 11th Nov. the Act direct fra ye Comitie of Estait concerning ye keeping and watching of ye water passage and not suffering persones to be transported at ye sd passage wthout ane pass was intimat to ye haill boatmen and they dischairgit fra transporting of anie persones wthout consent of ye persone qua watches ye sd passage!

Later when Cromwell invaded Scotland we find Inchgarvie fortified and garrisoned, and Cromwell in a letter written at Linlithgow states that nine cannon were mounted on its fort. Supplies for the garrison were

provided—meal by Edinburgh, coals from up the Forth, and pots and pans with a boat and gear by Queensferry. The fort, however, fell to Cromwell as well as those on the North Ferry Hills when he took his army across and gained the Battle of Inverkeithing.



## TWO HUNDRED YEARS AGO.

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**A**N empty exchequer, with complicated and involved financial conditions and a plethora of liabilities, all contributed to embarrass the city fathers to an exceptional degree, some two hundred years ago. It is recorded that the burgh, having been lately "quartered on for deficiency in cess," borrowed £4 sterling from John Allan in Munchill (Mons Hill) "for helping to pay that deficiency," for which the treasurer gave a bill "payable in three months." The Treasurer was warned, however, not to do such a thing again without instructions, and cess was imposed in order to meet the bill. In 1726, the statement of accounts showed a balance due to the Burgh of £109 6s Scots, but there was also an item amounting to the sum of £3480 1s 11d Scots entered under the heading of "Misapplication, etc." by the late Magistrates and Councillors. Payment of His Majesty's Cess was in arrears and an official threat was made to quarter soldiers from Blackness on the town for £17 5s 3d of arrears. To this the Town Council replied by ordaining an answer to be sent expressing thanks to the Collector "for his civility," withal assuring him that "the Council will use all means possible for getting money to

him as soon as possible." It was reported that the General Committee of the Burrows (Convention of Burghs) had granted an "ease of fourtie shillings stg. of the yearly cess payable by the Burgh," and that from a previously incurred debt of £77 18s Scots due, an ease of £6 had been allowed, which left only £5 8s Scots due. Mr Hunter the Town's Commissioner, was duly thanked for his services in procuring the concessions. Mr Hunter, however, submitted an account for attending "the said Annual Committee—three days at half a crown per day, and that it cost him "two hors hyres for ane pound four shillings, being in haill £5 14s."



## PETTY CUSTOMS.

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THE bailies, or local magistrates, found it necessary, occasionally, to revise the list of goods which, on importation into the burgh for sale, should be liable in payment of petty customs. The extension of trade and commerce naturally, would add to the number of dutiable articles. In July, 1703. Parliament (the Scottish Parliament sitting in Edinburgh) was craved for "a gift of the customs of all horse, nolt, cowes, sheep, packs, horse-loads, loadened packs, back burdens, brought and going to fairs and mercats, and passing threw the toun and privileges thereof at £6 per horse; £6 per nolt; £4 per cowe; 20 pennies per score of sheep; 1s per pack, 8d per horse load, 1s 6d a loaded cart, and 2d per back burden, all Scots money; as also a gift of two pennies on ye pynt of ale brewen and bonded within the town and ends thereof, etc." They "statut and ordaine that noe horse hyrer or their servants shall gallop horses threw the High Street nor noe uyr inhabitants within this burgh, under penalties of 20 shillings."

## BILLETING OF SOLDIERS.

A Bill was ordered to be drawn up by "ane advocat or some skilful man, to the Privie Council, craving to be relieved of ane troupe of dragoons presently lying within the

burgh, and, in all tyme coming, of locall quartering. . . .that, in all tyme coming, it should not be in the power of any magistrate or Quartermaster within this burgh, to quarter any foot or horse souldiers on any privat family within the burgh, but upon the family who brewes and sells ale, providing alwayes the number of the souldiers do not exceed threttie, etc.”

### THE FAIR.

Great importance was attached to the proper carrying out of arrangements for the Annual Fair, and indeed, these galas were generally looked upon as red letter days in burghs throughout the land. Each burgh strove to uphold its dignity, and at times, feelings of jealousy manifested themselves. In 1704, intimation was ordered to be made at Kirkliston that the Fair at Queensferry “qch is yearly upon the 25th of July is to be prorogued till Thursday, the 27th, because that Maudlines ffair at Linlithgow ffalls this year on the said 25th day.”

### PARLIAMENTARY REPRESENTATION.

In 1704, it was put to the vote whether the burgh should elect a commissioner to represent it in Parliament and this was carried in the affirmative “by a pluralitie of votes.” It was stipulated, however, that “whaever was chosen (eventually James Stewart, eldest son of Sir James Stewart of Goodtrees, Her Majesty’s Advocate) should give the town a free discharge of all due to him for their said service during the con-

tinuation of the said commission, and they who shall be so chosen shall follow and observe the instructions to be given him by the Town Council and walk accordingly."

### PASTURING IN THE KIRKYARD.

They "statut and ordaine. . . . that no horse, cow or sheep be found pasturing in the kirk yeard of the burgh att noe time hereafter and under ye penalty of ffour pounds Scots toties quoties, and ye beast soe found pasturing to be seized and kept till the fyne be payed."

### THIRLED GRAIN.

In byegone times it was a common practice for all grain brought into the burghs to be thirled to be ground at the burgh owned mills. In 1706 (and it seems late in the day for Queensferry to have moved in this direction, though it is known that meal brought to the town's market was ground at Dalmeny) it was resolved that the treasurer should be commissioned to buy two grinding mills at a cost not exceeding £25 stg., and that it should be "intimated at the mercat cross of the burgh and all the by-ordinary places for intimation forty days preceding the sd terme of Lambmas that none of the inhabitants pretend ignorance, that all malt shall come in, be grown and made use of within the burgh, shall be thirled. . . . to be ground with the said mills. . . . all malt that shall happen to be made or uyerwise come into this burgh or any part of the boundaries yrof shall be

thirled to be grund with the said mills. . . and shall come in with the Common Good of the burgh." For the purpose of acquiring these mills, the Town Council voted so much money to be borrowed "furth of the Sea Boe and the Magistrates and Council to grant bond therefor."

Under the same date "They, in corroboration of fformer acts, statuts, enacts and ordains that ilk persone found guiltie of taking out secrets out of the Council and so divulging anything done in Council, they shall, for the first fault, pay ffourtie shillings Scots, and the second fault, four pounds, these said faults to be determined by the Council and sd fynes to be enacted toties quoties, without defalcation. The persone soe guiltie for probation yroff shall purge himself by oath."

## THE KIRK SESSION'S AUTHORITY.

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**E**VIDENCE of the wide authority exercised by the kirk may be further amplified by reference to the action taken by the Kirk Session with regard to the treatment of those suspected of being witches and, it has further to be noted that such action was not confined to those unfortunates who dwelt in the town, but was equally rigorously applied to strangers who happened to come within the ambit of their rule. On 14th December, 1643, "the session being met and every one of them then present, being particularly questioned by the minister, if ever they heard a ringing bruit of witchcraft going upon Janet Mowbray and Marjorie, alias Madge Dauling, they answered, all in one voice, to be so; for they had heard of it long ago and being the three confessing witches, vizt, Elspeth Cant, Janet Lowrie, and Helen Thomson, who fyled them, the Session proceeded to cause take them; which was done the same day, and, by virtue of that same order, old Helen Young was taken upon the 16th of December, the which day Marion Stein, a beggar witch, was brought to the town and put in ward." In the following January (1644) the minister and two bailies were appointed, with others, to go through the town "to seek in depositions and processes against any others in

tyme coming." The result of this search seems to have been that on the 26th of that month Margaret Dauling and Catherine Logie were accused of being witches, while Catheren Thomson was declared by the session to be a liar and so was apprehended. One, Marion Gray, was to be searched for and put out of the town; Helen Dauling was ordered to pay 20s for selling oil to "ane ex-communicat" person and was warned that "she, or anie other person who shall comit the like thereafter sall pay 40 shillings for everie fault;" James Lowrie was fined a hundred merks for abusing the Reader with ill words and great threatenings, but, at the request of the party offended, the fine was mitigated and reduced to fifty merks. One woman was ordered to come on the Sabbath Day, and, before the congregation acknowledge her fault of swearing and drunkenness, and she and her husband were threatened with a fine of four pounds Scots if again found guilty of a similar offence. So serious was the offence alleged against Marion Stein, already referred to, that her case was remitted to the Presbytery, while the prisoners were to be kept in ward, strictly watched, and "all others things used and done unto them as had been done unto others before them in like case, vizt., to keep them waking from too much sleeping and from having any conference with any person, etc., under the pains of putting the keepers in the trones, losing all their wages besides other censures, if they should be negligent."

Drawing water at the public wells on the Sunday in time of prayer in the morning, was punished by the seizure of the vessels into which the water was drawn by the Kirk Officer, and these were to be retained until each offender should pay one groat for each fault. On 16th June, 1644, it is recorded "Isabell Givan, having often been cited for ill speeches and for swearing, compeared and denied all, and was forgiven for that time upon condition of amendment, otherwise she is to be put in the jugs upon the next "failzie," while Effie Gray, who was formerly delated for not keeping the kirk, "was enjoined to keep the kirk duly," and "withal, discharged to speak anie words anent Catheren Logie's innocence who, being her daughter, after her own ample and clear confession, was burnt, being a witch and, for the present, the session deferred her punishment until she shall "fault again" and then the session concluded "to censure and punish her most severely for altogether." John Young and his son were forbidden by the kirk officer "to speak anie further anent Helen Hill (daughter of Young) and her daughter's burning," otherwise the Session assured them they should be fined "most sickerly." When convicted of swearing in public, the culprit was ordered to appear before the congregation, confess the fault, and ask "God's forgiveness and theirs." Housewives were also severely dealt with for "flyteing." One was accused of falling on another and "stroke" her, and, the assault having been

found proven, the session “deferred her censuring untill the bairn upon her breast be well.” Later she was “acted to be put into the stock if, at anie tyme hereafter, she shall lift her hand and strike any of her neighbours or any other person not under her command.” In July, 1644, the session decreed that James Lowrie should pay for the burning of his own wife and for the burning of Marion Stein, the beggar witch, and, as for the burning of Catheren Logie, the bailies were desired to seize upon what could be found in the house and if it were found not to be of sufficient value to cover the expenses of her burning, that James Lowrie, according to his promise, should make up the deficit, but he had to leave some man in his place during his absence “to perform these things.” John Young had applied to the session “to do somewhat” anent his daughter Margaret” who was then imprisoned as a witch. The session “condescended (that if it should be her own will, if the Presbytery should give way unto her banishment out of the Kingdom) that they also should be content with it, whereby her father might be eased of the charges he was at.” A month later Young is found presenting a second petition when the session “gave him this reference that seeing his daughter Margaret Young, and himself were willing (as he said) that she should be banished out of the Kingdom, that they also were willing to enlarge her and set her out of prison at what time he and his friends had provided for her trans-



portation, only upon this condition, that if ever she should return unto the Kingdom again, she should be holden guilty and suffer for witchcraft; wherewith he seemed to be content and said his daughter would be also content." After the lapse of a week a third petition was presented by Young and the session agreed to free his daughter on condition that she be sent out of the Kingdom within fourteen days after her freedom from prison, but that in case of her non-transportation he, her father should deliver her back to prison, while he should pay forty pounds immediately after the expiry of the fourteen days. Mockers of religious exercises were remitted to the Magistrates to be put in the jugs or banished from the town. All "masters of horses" were instructed to command their boys to bring "hame their horses betwixt the second and third bells and to bring them (the boys) to sermon with them (the masters) both before and after noon."

In those far-off days when it was the practice for elders to take the collections by the "brodde" or wooden ladle, it would be a difficult matter for the practical joker to deposit a substitute for the current coin of the realm in the receptacle and escape the watchful eyes of its guardians. Worn or light coins, and, since foreign trade was engaged in, probably coins of other countries, found their way to the exchequer. The method adopted in order to secure the face value of the derelicts and foreigners is disclosed in a minute of July 7th, 1644, which

reads "ye qlk day Robert Hill, kirk treasurer, was desired be ye sessione to send ye light money which hee had belonging to ye kirk with anie shipmaster whom he sall think most meet, either to ffrance, Spaine, etc., that it may be converted to ye kirke's use with profite." The elders whose duty it was to be at the "brodde" or plate on Sunday had also "to take notice that there be no water drawn at the wells in the tyme of morning prayers." In this year the account of receipts and "debursments" and debts shows that £663 3s Scots was delivered to John Dick, kirk treasurer "together with my Lord Murray's bond, over and above, twenty pieces of eight sent out by Robert Hill (late treasurer) with David Wilsone, and fifty-five pounds eighteen shillings, sent with old John Alane into Orleans, with the which he is to intromit when it shall please the Lord to send the ships hame as with the rest."

It is at this time that regulations as to the hours during which sellers of wine, beer, or ale, might supply their wares are mentioned. The session enacted that these should not sell any drink to any townsman in their hostelry houses after eight hours at night, under the forfeit of 20s for every breach of the act. Three boys "were delated for playing and troubling others in the kirk," in time of preaching, and the session requested the magistrates to imprison the three "everie one of them by himself alone, for 24 hours space and each

of them to pay 13sh. 4d before his outcoming." On a second offence they were to be put in the juggs; all of which the bailies agreed to do.

Over and over again complaints were lodged by ministers of the Church as to the smallness or non-payment of the stipend and in 1645, the sessioners took "to their consideration their minister's want of a horse and of a glebe for maintaining the same," and unanimously agreed that he should have four score merks the year out of "the readiest of the kirk moneys in supply thereof for entertainment of a horse for keeping the Presbytery and his other adoos, over and above his ordinary stipend of 600 merks. . . . and ordains their officer to provide a stable for their said horse and to attend to him."

One woman was threatened with imprisonment for using "cursed swears and imprecations" against the bailies and town council for sending her son to the "warres." The Session also enacted that "on the Sabbath Day no person shall sit upon the streets at their doors in the afternoon gazing idly, one upon another, and perhaps worse exercised in vain, unprofitable, and ungodly speeches, but shall goe to their house to read, sing psalms, pray, and confer upon the preaching, penalty, 4sh" No person was to go into any hostelry at any time on the Sabbath to drink, under the pain of a fine of 12sh., the one half thereof to be paid by the drinker and the other by the brewster or hosteler; people were allow-

ed to send for so much to their own homes "as may refresh them and noe more," while the "breakers of this act are still to be doubled as often as it shall be broken." The care exercised to prevent insulting speeches made in public at this period may again be exemplified by the case of Agnes Lowsone, who was "delated for wicked speeches against Alexr. Alane, parishioner of Kirklistown and in particular, for crying openly in the High Street 'Where is Wm. Thom-sone now that he will not break Sandie Alane's back'?"

## MORE WITCH HUNTING.

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**I**N April, 1749, "it was ordained that the schoolmaster tak with him two elders and goe to such persons as had anie presumptions of witchcraft against Anabell Ewing, an apprehended witch, in the parish of Damainie (Dalmeny, which included both ends of the town) and that these presumptions should be sent to Mr John Durie, minister of Damainie."

On 12th June "John Hill, younger, affirmed that Andrew Dawling, being over the water in Enderkeithen, and going in to the place where the witches beid, that the witches said to him and another young man with him "Why gaze ye on us? Goe and gaze on your own witches." Of sure they answered "Janet Stein and Janet Cant." Robert Bisset als said that Janet Cant, "being going out of his close" said "the devil tak the weather, for I can neyther get bud-den within nor without for it." Agnes Lawson was delated for cursing Mr John Durie, minister of Dalmeny "upon the open streets on her bare knees." She denied that she did curse him, but affirmed that it was those who watched the witches in Damainie that she did curse."

## TAVERNS.

In November, the elders who were to

gather the offering on Sunday at the morning service, were instructed to "search the tavern houses of the town, and all houses on Saterdayes night, especially to see if boatmen, at their counts doe commit anie excesses" while the minister "desired masters of ships that they should delat anie of their company, being at home who were any way delinquents abroad, upon their voyages, so that order might be taken" with them. In December, "compeared Girsell Tailer, wife to Thos. Bartlines, who had been privately delated for striking one named Janet Haugh, in the kirk, who did awake her, being sleeping. Her fault of striking and mis-calling the said Janet in the kirk being objected to her, she was not able to deny it, wherefore the session ordered her to make her publick repentance before the congregation." All the restrictions formerly made against crossing the water on the Sabbath Day were formally renewed and it was added that a "relapse" should be punished by the offender being made to stand "before the pulpit in face of the congregation, in sackcloth, or at the kirk door so many dayes as the Session shall think fit." A similar punishment was to be meted out to those who should be found "drunken, tuilsome, or blasphemous." All the boatmen were summoned and appeared before the Session when these Acts were read to them "so they might be the more warre of committing any fault therein." The magistrates were requested to place "any sturdy beggars" they found in the town "in the yrons."

Those that were found "to walk on the streets upon the Sabbath afternoons," were to be called before the Session to be rebuked "for scarring others." One woman was severely rebuked, but not fined "because of her poverty" for having said "to certain sodgers, that there were divers Puritans in this town, and shame befall them if ye do not lay well to them; as for me, devil a Puritan am I, neither know they what they are who serve." One Peter Logy was found guilty, on evidence, of having said "the devil tak the pack of the ministers," and had to make his "repentance" while the magistrates fined him three dollars. One woman "was delated for knocking of bear" on the Sabbath. She affirmed she had nothing to live on "together with her bairns, except these handfuls of bear which her daughter gathered, and that the bear was knocked the night before, but not so well as was requirit and that she gave it but three beathes on the Sabbath." She was sharply rebuked, and "actit if ever she should prove scandalous afterwards, she should be banished the town and that "because of her so often being scandalous." Again two boatmen who had crossed the passage on the Sabbath Day "without leave of either minister or magistrat," were bitterly and sharply rebuked, while they had to give up their "fraught" as a fine, the session mitigating their penalty "becaus they are but poor bodies." A boy, Robert Dawling, was ordered to be put in the "yeard for his miscalling to his mother and molesting the neigh-

bours." Even the Bailies were not exempted from the attention of the Kirk Session, for George Logy, who had been bailie "in the time of the unlawful engagement, for his forwardness in seeking and putting out men to the said warre, was ordainit to confess his fault publicly," while James Thom-sone, John Menelawes, Thomas Borthwick, Archibald Birlay, Robert Findlay, Matthew Trumbell, Thomas Allan, Andrew Stewart, "who were assisters of the Bailie for putting out of the men to that unlawful ingagement" were also ordered to acknowledge their fault publicly. Logy, however, was further accused of sitting upon the "committee of the shyre appointed for helping forward that unlawful engagement, and had it told to him that he was one of those who took on the oath, and by virtue of the acts of the book, has to be debarred from swearing the Covenant and taking the Communion until the next General Assembly."

### THE NATIONAL COVENANT.

The Solemn League and Covenant was renewed on 18th December, 1647, but before the swearing and subscribing to the same was entered upon, George Midlebee "who miscarried himself in laughing," when the minister was about to censure him, had his "repentance" refused for the time. Wm. Ramsay, George Logy, Robert Hill, James Dauling, George Punton, Edward Little, Robert Dauling, John Allan, elders, for assisting with their counsell "for putting out men," after confession of repentance, were



allowed to swear to the Covenant, which was done in presence of the elders "sitting together at a table before the pulpit, in face of the congregation, and, after both sermons were ended, such as could wreat and subscribe for themselves and others who could not wreat, gave their consent to John Millar Town Clerk, to subscribe for them."

The logic of the following finding seems to create something more than a doubt as to its soundness—"Compeared Janet Logy, pro secundo, and because there was presumption that she was guilty of cursing the bailie, while she was going from him, although there was not manifest cleerness in the matter, therefor, she was sharply rebuked and exhorted to be more circumspect in her speech, and she was contentit to be actit lyable to the yondmost of censure if ever the lik should be heard of her again."

According to his own statement, a certain James Henderson, when summoned before the session, had been unwittingly an offender by being "upon the late unlawful ingagement" for he asserted that "he was coming out of Ireland to Scotland and that Monroe's men took him in the West Country, and that he was forced by them to goe into England, and that he continued to be with them until they were disbanded at Strivling (Stirling) who, having his fault layet out to him and sharply rebuked, was ordained to profess his repentance publicly the next Lord's Day." In February, 1649, James Langlands, George Dauling, and Robert Findlaw were accused "for the as-

sistance to the promoting of the unlawful ingadgment against England." They did not deny this and were most bitterly and sharply rebuked and promised by the strength of God, to be more circumspect afterward."

### GUILD'S SEAT IN CHURCH.

About this time the Guild of Wrights seems to have been in a flourishing condition and of some importance in the community, for "it was ordained that these aught wrights, to wit, John Ewing, Robert Bissett, William Viccar, James Samuell, Gawin Sympson, John Blair, Andrew Bissett should have the north syd of the loft (in the church) assigned to them and that they should pay yearly to the kirk, twentie merks." The minister "recommended to tell the bailies that, as they had heretofore been beneficial to the good or the kirk, so the session would expect that they would not be wanting for afterwards, and so much the rather, because the session had granted them such an commodious seatt in the kirk and had waired charges for dressing and repairing it."

### WAKES.

A report was lodged by one of the elders to the effect that gaming and playing had been carried on in "a hous near to his, on a certain night lately, wherein was a dead corps." The minister was requested to intimate from the pulpit that people should not resort "to lik wakes, as also that an elder nixt to the place where anie dead

corpse was, should, on such a night goe and see if there was anie disorder in such a place, the session determining after such a warning, condignly to censur such as should cum in the contrar of this act." Four elders were appointed to take especial notice of the manners of the inhabitants "two to overlook the people be west the kirk," and two "be east the kirk," and should take notice of those who had no family worship. Landlords who had any scandalous persons as tenants, were recommended to "charge them to flitt."

## THE WATER PASSAGE.

FOR a very long time the inadequacy of the means of transport over the mile or so of the water passage between the Hawes and North Queensferry has given rise to many and serious complaints. Delays and interruptions have been inevitable through the inability of the service steamer to make the passage under certain conditions of the tide and the weather. The inconveniences encountered have been accentuated by the increase of road traffic since the advent of the motor vehicle. Interest in this ancient water way has been increased by the proposal which has been formulated to span the estuary here by a great Road Bridge. The London and North Eastern Railway Company who, under an Act of Parliament, maintain the passage, have spent a large sum of money in extending the Hawes Pier and in carrying out alterations at the Fife side with a view to the better development of the service; this has lent additional interest to this ancient ferry. Its proximity to the Forth Bridge and to the naval bases at Rosyth and Port Edgar, in and off which are generally to be seen various units of the Navy, makes Queensferry and its neighbourhood a place of unfailing attraction to visitors from far and near, and probably the most popular on the south side of the Forth.

Of the established ferries on the Firth of

Forth that at Queensferry, where the passage narrows to about half its usual width or less than two miles, has, from time immemorial, been the one most frequently and continuously made use of. Roman galleys passed through the channel on their voyages between Cramond, their chief port in the Mare Scotticum, as their writers designated the Forth, to Blackness, and it probably was in this region that their legions crossed the estuary to attack the native tribes of Fife and the north.

As far back in recorded history as the XII century it is mentioned as the Portum Reginae in official documents relating to the Regality of Queensferry, viz., in 1164. In 1067, however, the Princesses Margaret and Christina with their brother Edgar Aetheling, and their mother, Agatha, heirs to the Saxon throne, fleeing before the Norman Conquerors, crossed on their way to Dunfermline to seek asylum from the half savage Malcolm Canmore. In 1364 Queensferry was ecclesiastically associated with Dunfermline, Kirkcaldy and Musselburgh as burghs of Regality

Reference has already been made to the Confirmation of January 3rd, 1211, and the grant of certain lands by Malcolm and to others, as that by Charles I in 1636 confirming the charter of January 25th, 1576, "granting . . . the privileges, liberties, anchorages, annual rents, fermes, burghal dues and the anchorages and ports thereof."

At this period, and for long afterwards, the civic and religious authorities were closely associated, and, on August 13th, 1635, the Kirk Session of Queensferry enacted "that whatsoever persons shall break the Sabbath Day by sailing their great or small boats to ply this ferry from the rising of the sun to the twelfth hour of the day, these persons shall be fined for the first fault in twelve shillings Scots the man, and if they shall faill in the same fault any time they shall stand at our Kirk door in sackcloth and make confession of their fault before the congregation. If the masters of the boats be agents to the boatmen they shall pay five pounds."

Definite mention of a "shipping" and pier called "Kaye's Shipping," is made in the town records in 1662, and from these the regular passage was made to North Queensferry. The passage boats seem, in the earliest time referred to in the records, to have made the north side their station and to have lain there, at anyrate, overnight. A claim was even made by the boatmen of the burgh to the rights and privileges attached to the landing-place on the Fife side, but eventually, when better accommodation was secured there, the south side became the recognised headquarters.

In a case of emergency or urgency Sabbath trading was permitted, but only when application had been made to and permission granted by the bailies who, in these early times, were generally elders of the

church. It is on this account that references to the water passage, and doings of the boatmen are so frequently met with in the records of the Parish Church for a considerable period after the erection of the church and parish in 1636. It is recorded in 1637 that five boatmen "being committed to ward yister nyt and remainit all nyt therein ffor not serving my Lord of Doune (probably on his way to Donnibristle) in transporting him over in the choricles, they being requirit be his Lo.; for that effect compear and all ffive actit thame and ilk ane of them nawayes to misbehave thameselffis to anie of His Maties. Leiges bot sall mak thankful service to thame at all tymes and ocasiones heirefter wind and wether and tydes serving . . . . and in caise they doe in the contrar they not onlie ar content to be imprisonit bot als to pey 40 sh. money for ilk transgression."

### CUSTOMS.

In 1639 the Town Council "set downe ane table or customs roll" for goods imported by sea, these consisting mainly of wood from Norway and the Baltic ports, coals and wine from France and Spain, with a rate for tonnage of vessels. In 1706 it was enacted that "all boats, barks and vessels, either light or laden, should cede and give place to the passage boats."

### SUNDAY TRAFFIC.

On January 24th, 1636, three persons "war censurit for trespassing ane former Act mad anent the breking of the Sabbath

Day in lousing of boatts and transporting of passengers" . . . . and "it was ordained that everie ane . . . . sould pay 12 sh. uthewayes goe to ward." On June 20th, 1647, a letter from the Provost, Bailies and Town Council of Edinburgh was presented to the Kirk Session of Queensferry Parish Church requiring them to see that "none crossed the passages not having passes because of the infection in some parts of Fife." This letter was remitted to the Town Council. On December 28th, "the Session of the Kirk of Queensferry, minister and elders being frequently conveyed and seriously taking to their consideration how the Lord's Day might not be profaned . . . . especially by their boats crossing at the passage of the samen . . . . ordains all within the bounds to abstain from crossing on the Lord's Day except in case of great necessity qlk sall be judged by the Session or such a number of them as they sall appoynt for that effect . . . . and the boatmen compeared before the Session and the former Act newlie made was read in their audience, that so they might be the more warre of committing any fault." On November 26th, 1688, the Session again ordained "that no boats pass in time of sermon without a warrant from the Magistrates."

On June 23rd, 1662, the Town Council had ordained "the shipping formerly called Kaye's Shipping, to be equally built." On February 2nd, 1706, the Town Council en-



acted "considering the great convenienc<sup>e</sup> and advantage redounding to the burgh by having passage boats on ye southe syde and lykeweis by having safe moorings in ye harbour and frie passage out and in the bight of ye harbour, they, therefore, for encouradgement and safety of ye said boats permit them to be on this southe syde," This building of the shipping seems to have been duly carried out and probably consisted of a short pier on the west side of the harbour, later incorporated in the present pier. It is, however, recorded on 5th February, 1698, that the Town Council had not repaid certain sums of money borrowed from the Seamen's Box (a charitable society to the funds of which the seamen subscribed for the benefit of widows and orphans of seamen) for assisting to build a harbour several years previously.

About the beginning of the XIX century protests were lodged with the military authorities against the too frequent billeting of soldiers on their passage across the ferry. By this time the harbour had been enclosed on its west side by the new quay. The passage boats plied from the east pier or shipping while the harbour was open on the north side.

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Note.—In the above notes have been embodied excerpts from an article contributed to the "Weekly Scotsman" in July, 1926, by the writer, permission to do so having been granted by the proprietors of that newspaper.

## BILLETING OF SOLDIERS.

The following letter was addressed to the Commander-in-Chief of the Forces in Scotland.—The town of Queensferry is situated about nine miles to the north-west of Edinburgh upon the south part of the Queensferry Passage over the Firth of Forth, the greatest thoroughfare to the north of Scotland. This town and royalty, including a few houses on each end of it, does not contain more than from 70 to 80 families on whom military can be lodged and, within these last twelve months, upwards of 82,000 cavalry and infantry, besides women and children, have been quartered in this place and neighbourhood and it is the more inconvenient, even to the military themselves, that there is no quartering for them upon a march than to the distance of 2, 3 and 4 miles in opposite directions. The town of North Queensferry, on the opposite side of the water, is only two miles across, contains, it is supposed, families with an almost constant ready conveyance over by good, roomy, passage boats, and the town of Inverkeithing, of pretty large extent, is hardly more than a mile and a half to the northward, upon a good road. The particular hardship sustained by the inhabitants here is that although the North Ferry and Inverkeithing are so near and, when it would be more easy and advantageous for themselves to get over, yet they generally stop here and the same circumstance happens when coming from the north to the

south or west country and, even military, only coming from Inverkeithing, stop for a night here on their way to Edinburgh. The inhabitants would not complain so much if the military, when going north, should go across without stopping all night, and, when coming from the north, stop here or contrarywise, that is, but once upon both occasions. There can be no place more willing to accommodate His Majesty's Forces, upon a march, than this, in its extent, but it will certainly appear hard that this town should be burdened with the quartering of military going in all directions when the North Ferry and Inverkeithing, places of larger and more convenience, seldom or never get them, etc.

On November 24th, 1800, memorials signed by Lord Rosebery, the Earl of Hoptoun, Dundas of Duddingston, and Hamilton of Westburn, were forwarded to His Excellency, General Wyse, Commander-in-Chief, who replied on February 6th, 1801, saying he would always consider it his duty "as far as circumstances and the exigencies of the public service can possibly allow me to do so," to comply with their wishes.

### NEW HARBOUR.

On March 6th, 1815, a special committee of the Town Council reported that they had caused the clerk measure the harbour and make a plan of the intended improvements. Two schemes were proposed, one was to enclose the whole of the bay on the foreshore of the burgh but this was modified to the

carrying out of such improvements as resulted in the provision of the harbour very much as it exists to-day. At this date the Queensferry Passage was under the management of Trustees and, while from early times, the passage boats had been run from the east pier of the town harbour to North Queensferry, in proposing the larger scheme the Town Council strongly recommended "to get the Trustees on the Passage to remove the shipping to the Selch (Seal) Hole" at the east end. As indicated, the larger scheme was not realised. On the modified scheme Lord Rosebery wrote:—Dalmeny Park, April 1, 1815. The plan which the Burgh of Queensferry is desirous of adopting for the improvement of the harbour there, I understand so entirely that there is no occasion for my taking the drawing for the purpose of showing it to Mr Baron Adam, with whom I shall have communication upon the subject immediately after my arrival in London. It will give very great satisfaction to me to be in any way instrumental in forwarding the interests of the Borough on this occasion and, at all times, to be of any personal service in my power to a town for which I feel much interested. I beg you will set my name to the subscription paper for one hundred pounds.

On the previous occasion when the west pier was first constructed Lord Hopetoun subscribed £100 and on the occasion above referred to another fifty guineas. Substantial financial assistance was also lent by

the Convention of Burghs (£400) and the local Sailors' Society.

It was recommended that the Trustees of the Passage, after they had examined the plan for the proposed alterations and had declared it "a most excellent scheme," should purchase the eastern pier from the burgh and that a small shipping should be made there while it was also suggested foot passengers should be landed at the new pier stairs and the boats moored in the new harbour during the stormy nights in winter. For this the Trustees were to make the Town some pecuniary consideration in aid of the new works. On April 26th, 1816, the only surviving members of the Sailors' Society agreed to convey the funds of the Society "heretable and moveable, to the Magistrates and Council in trust, for aid to build the new harbour or to repair and improve the present harbour." These, in promissory notes, amounted to £90 and £41 15s 2d, with the title deeds. On October 12th, 1816, the Town Council accepted the Earl of Elgin's offer to furnish stones for the harbour at the rate of fivepence per cubic foot, hammer dressed, from the quarry and shipped at Charleston, free on board.

The estimates for the building of the new pier were received and considered on April 28th 1817, and the Town Council agreed to apply to the Parliamentary Commissioners for Highland Roads and Bridges and to the Convention of Burghs for assistance in raising the required amount of money, with

the result in the case of the latter already indicated.

In the draft of the new Water Passage Bill of March, 1830, it was noted "that the Burgh of Queensferry was to be recognised as a Free Port and Harbour," and that the boats and pinnaces belonging to the Trustees are to be allowed to land upon any part of the pier belonging to the Burgh on "payment of ten pounds, with power, at any time, to redeem the said annuity, upon paying purchase-money not exceeding 20 years," by the Trustees, and that the "burgesses and other inhabitants shall have liberty to employ their own boats in conveying themselves or their goods to and from any of the steamboats passing up and down the Firth of Forth." But it is recorded that, at an earlier date "it is expressly understood that the boats and pinnaces belonging to the Trustees are to be allowed to land upon any part of the pier belonging to the said burgh, at all times: that the wharf or quay on the east side of the harbour belongs to the Passage.

On April 12th, 1830, the minute of a meeting of committee of management of the Passage bears that the committee met within the Signal House at North Queensferry when there were present.—The Right Hon. The Lord Chief Commissioner, Sir Charles Halkett of Pitfirrane, Bart., Sir Robert Moubray of Cockairney, Knt., Rear Admiral Adam of Barns, James Hunt, Esq., of Pittencrieff, Andrew M. Wellwood, Esq., of Garvock, Adam Rolland, Esq., of Gask,

Alexander Colville, Esq., of Hillside, Robt. Clark, Esq., of Comrie, Campbell Innes, Esq., chief magistrate of South Queensferry, George Andrew Haig, Esq., chief magistrate of Inverkeithing—the Lord Chief Commissioner, Preses. The meeting took into consideration the clauses of the Bill then depending in Parliament, among other regulations, resolved that it is, in the opinion of this meeting, that all passengers landed from steam boats requiring to go to the south side or coming from the south side to be put on board steamboats going up and down the Forth, shall not pay any more than one fare for being put on board or being landed and, for crossing, as aforesaid, and that the Trustees shall take care that, in all their transactions for letting the Ferry, the tacksman will be bound to act upon the above regulation and that the superintendent shall be instructed to see that the same is carefully carried into effect. On May 4th, 1830, Mr Campbell Innes, Chief Magistrate, reported to the Town Council that he had attended the above meeting of Committee and had “resumed the objections formerly urged against the new Bill for regulating the management of the water passage when the meeting expressed their unanimous opinion that the new Bill was by no means, intended to infringe upon any of the vested rights of the Royal Burgh of Queensferry, and, with regard to the clause prohibiting any other boats than those of the Trustees from conveying passengers to and from the steamboats plying up and

down the Firth of Forth, and the Committee resolved as the above minute of Committee meeting bears.

The scroll plan showed a projected harbour on the east side of the bay (in 1816) having a breakwater on the point of the Selch Hole Rock (Sealscraig) with a pier from the west side of the Swine's Bush (site of present Post Office) running round to meet the said breakwater where the entrance was to be placed, and showed the shipping left defenceless by the removal of both piers from the harbour, which would oblige the Trustees to build a new breakwater; that the Trustees, having examined the said plan, approved of the new harbour as a "most excellent scheme," and were of opinion that the easter pier should be purchased from the Burgh, and that a small shipping might be made with advantage at the Selch Hole Rock etc. Mr Scott, superintendent, reported on the proposals and recommended (1) That the Trustees should purchase the easter pier, raise the shipping two courses, and make a new shipping on the west side of the easter pier; (2) that no shipping would be necessary at the Selch Hole, and, if passage boats were also to shelter in the harbour, recommends that the Trustees give a grant towards the new works.

On September 12th, 1816, Mr Telfer, civil engineer, had been consulted as to the proposed new piers, but on May 13th, 1817, the Council resumed consideration of the proposed alterations and improvements on the



harbour, and had the same inspected by Mr Hugh Baird, engineer. The latter proposed to carry the wester pier by a turn to the east on a right angle, take down the north or outer head of the easter pier so far as the point of said shipping and rebuild a new head etc. Mr Baird proposed to make "a proper plan and specification." This was the scheme finally adopted, towards the cost of which, as already indicated, Lord Hopetoun and Lord Rosebery subscribed, the latter writing that he subscribed "on account of the great additional advantage and accommodation offered to the passage by the extension of the wester pier head."

At this time fishing was carried on by netting at the harbour mouth and was let to a tacksman by the burgh.

On August 9th, 1818, an estimate for the work was submitted, viz., £1207 5s 6d, with £100 for extras, but the total cost was eventually £1,400. When finished it was reported that "a most excellent harbour is now completed and the revenues of the Burgh have increased, and will, in all probability still more increase."

On October 18th, 1819, a general meeting of the Trustees of the Water Passage unanimously ratified and confirmed the recommendation of £10 sterling annually "for the accommodation to be afforded to the Queensferry Passage in the Harbour." This sum was paid to the tacksman of Customs and Shore Dues.

The following is an excerpt from the

Minute of Meeting held within the Signal House at North Queensferry on June 22nd, 1819. Present, The Right. Hon. the Lord Chief Commissioner; James Stewart, Esq.; Younger of Dunearn; Thomas Scotland, Esq. of Luscar, and Wm. Scott Moncrieff, Esq., of Newhalls. The Committee agreed to suggest to the next general meeting the propriety of making an agreement with the Magistrates and Town Council of Queensferry, for the use of their new harbour and pier, and they recommend an annual payment by the Trustees subject to redemption, at any time, in the opinion of the Trustees, on payment of purchase money, not exceeding 20 years, the Magistrates and Council to be bound to maintain the pier and harbour in proper repair at their own expense. The boats and pinnaces belonging to the Trustees to be allowed to land upon any part of the pier at all times.

The Chief Magistrate reported to the Council on March 30th, 1830, that he had received a copy of the new Bill for regulating the Water Passage, commonly called the Queensferry, wherein he had observed several clauses which, he conceived, infringed upon the vested rights of this Burgh, more particularly the clause marking out the extent and boundaries of the Trust on the south side which did not except the harbour and free port of this Royal Burgh, and another clause prohibiting any other boats from conveying passengers and goods to and from the steam boats plying up and down the Firth of Forth than the boats, nin-

naces and "yaules" of the Trustees on the Passage. Of these clauses he, the Chief Magistrate, complained by letter to the Trustees' Clerk who returned a letter in answer, assuring him that the Trustees, by the clauses in question, did by no means intend to include the Free Port and Harbour of this Burgh, or to infringe upon any of its vested rights. But he, the Chief Magistrate, not choosing to trust altogether so important a matter to the letter of the Trustees' Clerk, thought it his duty to inform Mr Downie, their representative in Parliament, to attend to the interest and rights of the burgh in the future progress of the Bill, etc.

The passing of this Bill ultimately led to the transfer of the regular ferry to the pier at the Hawes, and to the North British Railway Company securing the right to the foreshore extending from the Town Pier to the Langcraig. The double pier at the Hawes and that at the Langcraig thus constituted the places of departure for the passage boats, while similar accommodation was provided at North Queensferry. For many years the mail coaches were conveyed across the Forth here, the Langcraig Pier having been intended to supply a service at low tides when the Hawes pier was not available for lack of depth of water. For a considerable number of years the Railway Company leased the running of the passage, but again have taken it over. The next development took the form of the construction of the railway branch line from

Ratho Junction on the Edinburgh and Glasgow Main Line to Dunfermline via Port Edgar. A representative from the Town Council attended the meeting held to promote the scheme at Dunfermline in August, 1872. When the line was constructed, a passenger steamer was run in connection with the train service. This adversely affected the traffic by the Hawes and, except for the service to Port Edgar Naval Base and for goods traffic, the service by Port Edgar was superseded by the erection of the Forth Bridge, which was opened for traffic in 1890. The coming of the railway rang the death knell of the picturesque mail coach for the passage of which, twice daily either way, the Post Master General paid £300 per annum.

Note.—In the above notes have been embodied excerpts from an article contributed to the "Weekly Scotsman" in July, 1926 by the writer, permission to do so having been granted by the proprietors of that newspaper.

## ROSYTH CASTLE.

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### ITS ASSOCIATIONS.

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THE square gray keep of Rosyth has, for centuries, been a prominent feature on the northern shore of St. Margaret's Hope, the sheltered bay lying to the west of the peninsula on the Fife side of the Forth. To trace the origin of the name Rosyth, takes us back to the dawn of authentic history, while it has given its name to the great Scottish naval base with its model town. St. Margaret's Hope takes its name from the pious Queen Margaret, sister of Edgar Atheling, heirs of the Saxton Dynasty. Port Edgar, the torpedo boat destroyer base on the southern shore opposite, is also associated with the passage of these fugitives from England across the estuary, the Mare Scoticum of the ancients, when they sought refuge with Malcolm Caen Mohr at Dunfermline.

Rosyth Castle is under the care of the Woods and Forests Department for preservation, but before operations connected with the construction of the Naval Base were commenced at full tide the Castle and its surrounding area of grassy knolls, dotted here and there with the last remnants of mouldering walls, was entirely cut off from the mainland. From an ancient ballad entitled "The Birth of King Blearie,"

it is inferred that the Castle belonged to the Stuarts, a branch of the Royal House of Stuart, who claimed to be descended from James Stuart, brother-german of Walter the High Steward of Scotland and the father of King Robert III.

“The daughter of the Royal Bruce rests in  
a gorgeous tomb,

Mid Paisley’s old grey, Gothic walls, in  
deep sepulchral gloom;

Few years between, and Scotland’s Steward  
fell nobly, too, in fight—

The founder of a kingly race, contending  
for the right.”

There is, however, no reliable historical evidence as to when and by whom the Castle was built. The main entrance situated on the north side of the building was originally gained by a drawbridge and causeway leading from the mainland. It has been supposed that Sir Walter Scott took Rosyth as his model when he gives a description of the Castle of Avenel in the first chapter of the *Abbot*, or *Sequel to the Monastery*. When Sir Halbert Glendinning was summoned to attend his patron, his lady “lived almost entirely secluded from the world within the walls of her paternal mansion. . . . The Castle of Avenel was therefore, on all these accounts as melancholy and solitary a residence for its lady as could well be imagined. Still it had the essential recommendation of great security.” The fortress is described as having been “built upon an islet on a small lake and was only accessible by a causeway

intersected by a double ditch defended by two drawbridges, so that without artillery it might, in those days, be considered impregnable."

On her return from France it has been conjectured that Mary Queen of Scots occupied the Castle as a summer retreat when her natural brother, Lord James Stuart, was her chief adviser, and before her unfortunate marriage with Lord Darnley. Over the doorway is the inscription M R, 1561, with the cross and crown. On the remains of the great windows of a later period may be read—F\*S and M\*N Anno 1639, and IN DEYTIME DRAV YIS CORD YE BELL TO CLINK QVHAIS MERY VOCE VARNIS TO MEAT AND DRINK. William Wallace Fyfe wrote in "Land and Water," "it is not easy, and has not, so far as we know, been attempted to account for the tradition that Rosyth was the birthplace of Oliver Cromwell's mother, and that the Protector visited it in his campaign of 1651, exactly a century after Queen Mary's inscription." Thomas Carlyle (See Oliver Cromwell's Letters and Speeches with Elucidations by Thomas Carlyle, 1850) throws the following light on this point—This Elizabeth Stewart, who had now become Mrs Robert Cromwell, was, says the genealogists, indubitably descended from the Royal Stuart Family of Scotland, and could still count kindred with them from one Walter Stewart who had accompanied Prince James to Scotland when our inhospitable politic Henry IV detained the poor

Prince driven in by stress of weather to him here. Walter did not return with the Prince to Scotland, having fought tournaments, having made an advantageous marriage settlement here. One of his descendants, Robert Steward, happened to be Prior of Ely when Henry VIII dissolved the Monasteries, and proving pliant on that occasion, Robert Steward, last Popish Prior, became the first Protestant Dean of Ely and "was remarkably attentive to his family," says Noble.



## **COST OF WITCH BURNING DEFRAIDED BY PUBLIC SUBSCRIPTION.**

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**I**N June, 1649, two alleged witches were lying in ward, but it was affirmed they were "too slackly keepit" and so it was arranged that an elder should "overlook them every night." Marion Aitton, wife of Andrew Hutton, having been arraigned for "railling against the kirk officer's wife's bairns," her goodman, at the direction of the Session, put her in the jugs. The Kirk Session, looking to the great expense they had incurred "in entertaining two witches in prison and causing execute them" arranged that a collection should be taken throughtout the town in order to recoup themselves.

## **NEGLECT OF CHURCH ATTENDANCE.**

William Thomson, an elder, reported that he "cam a littel time before the rest out the kirk and as he was going by the gardener's man's doore, he saw a number of people in that house which made him suspect that they had not been at the kirk."

In a case of a difference which seems to have existed between two individuals, Walter Stewart and Florence Martin, Thos. Barron testified that he heard Margaret Dauling say to Walter Stewart that "he spoke an untruth and that he was a mis-leared man but William Ritchie affirmed that the words he heard spoken were "It is

ill your kind to speak to my father's daughter." Stewart was accused of having called Margaret Dauling "a scold" and said that her nose was "too well peppered." Cathren Binks said "that either of them said they wer as heugh folks bairns as another" and that Walter Stewart held up his finger to his nose and bade Margaret Dauling goe in and pepper her nose. Anv-thing savouring of the stage was tabooed and we find the schoolmaster, Mr Clinton, suspended by the magistrates "for reading of a paper which concerned a stage doctor (professor of elocution)" but he was afterwards re-instated on his acknowledging his fault.

### THE FUNERAL BELL.

It was enacted if any person should have the "benefit of the great bell tolled at their funeral, that the executors or representatives of the defunct shall be obliged to pay into the church treasurer the sum of 3 lib Scots, and that for the use of the poor in all time coming."

In December, 1696, money which was collected in behoof of the sufferers from the great fire in the Cannongate of Edinburgh was handed over to the treasurer of the relief fund.

### THE KIRK ELDERS.

While enjoined to keep a watchful eye on the mode of life of the inhabitants, the members of the Kirk Session had to undergo periodically an examination into their conduct and character which is best exem-

plified by the report of the proceedings carried out on 7th January, 1650, on which day several elders of the session "were removed and were censured by the rest who were within it, being also enquired if any of them wanted family exercise. Samuel Wilson, Robert Dauling and James Hill, bailies, being removed, it was enquired of the rest what they knew anent the carriage of these: it was enquired if any knew any of the foresaid persons to want family exercise in their hous, and there was nothing objected against any of these, wherefor they were called in and desired to search their own faults, and to see to it that none of them wanted family exercise. James Dauling, Edward Littell and James Loney being removed the severall elders wer enquired what they knew anent the carriage of these, and if any of them was known to want family exercise. It was answered by some that James Dauling was one who left the Session divers times, upon trifling occasions, as when any friends of his were to be before the Session and that James Loney was one malignantly disposed and that he had a fashion of taking God's name in vain rashly and that Edward Littell was not altogether clear of that same fault of taking the blessed name of God rashly in his mouth and swearing by his faith, and whether they had family exercise or not, the rest affirmed it was unknowen to them whether they had it or not; wherefor, being called in again, every one of them had his fault particularly layed out and was re-

buked and desired to study the amendment of their faults, and they themselves being enquired if they had family exercise in their houses, said they had." Three of the elders stated that Robert Hill, a brother elder, was too much given to "levitie" and that he never "voyced faults to be condignly punished" and that he was "too much given to snapper out with God's name in his mouth," and it was said that George Puntton and John Allan also were too much given to speak in favour of the King to the prejudice of the honest people who had been instrumental in carrying on the work of reformation, and that John Allan, elder, was most in that fault, etc." John Allan younger, Walter Gibbesone, Robert Hill, Robert Bissett, Thomas Bissett and John Dauling were similarly dealt with but little fault was to be found with their "carriage." Isabell Dauling when challenged for absenting herself from the Church, stated, while acknowledging her fault, "that thir new ail behoved to have som on or other to waitt on i<sup>t</sup> the naught times." She was sharply rebuked and threatened "to be more exactly censured, etc."

#### A BLACKSMITH FREET.

On 13th April, 1650, the following incident was taken notice of by the Session. Thos. Mowbray, smith, was seen running after his own brother, his prentice, the day before the Communion and following him with a hot iron and so was cited to appear before the Session. Later, Mowbray had again to appear, as it was alleged that "he had for-

born to touch the corps of his brother, who was cast away (drowned) in observance of a freet which is, if a smith touch a dead corps left in the water, he will lose his temper, ' and, "being accused for his inhumanity and unnaturalness in forbearing to touch the dead corps of his brother" he replied that his father had once touched the corps of his brother and never had his temper after that, he avowing that freet and confessing his fault. He was rebuked and had to acknowledge his fault publicly while the minister was instructed "to speak against all freets in general." Attempts were made to defy the Session and ignore its acts but these only led the contumacious into trouble. One man who had said that the Session made many "idle acts" and asserted that he would go upon the streets upon the Sabbath, had ignominiously to surrender and acknowledge his fault publicly.

#### INADEQUATE STIPEND.

In March, 1651, the Rev. Ephraim Melvil, who had been noted for his zeal in witch hunting while minister of Queensferry, and had been transferred to Linlithgow, preached in Queensferry Church and "after sermane, kept session." It was submitted at this meeting that the then minister (Mr John Dick) could not live on what was offered as stipend "becaus of his great familie, and it was desired, under his hand, that he said we wer frie, one of another. who said he would dae that advysedlie: the which was speired at everie ane of the Sessione, in particular if he could live on

that they had offered him. Mr Ephraim, he being asked by the Sessione if he knew of anie young man that had no charge, to tell us of him, who said he wold doe his endeavour for the weall of ther place and named Mr Laurence Charters. . . . and the Sessione condescended upon ane letter to be sent earnestlie desyring him to come furth and preach to us.' It is also recorded that a Mr Gilbert Hall "preacht . . . and supplication given in unto the Session, granted him that day's collection, it being 27 sh." It was some time before a permanent minister was fixed upon, as several who had preached before the congregation refused to fill the vacancy, the stipend not being considered sufficient.

The Earl of Murray (Moray), previous to 1652, seems to have had some monetary dealing of what nature it is difficult to trace in the records of the time, with the Kirk Session, for, on 20th July of that year, Mr John Durie, minister of Dalmeny, and the Session "appoynts the Erle of Murray the comprysing of his lands to be delayit provyding the sd Erle pay bygone rents (interest) and give ane bond of corroboratione for doubling the prinll (principal) soume at Candlemas nixt to come, in caise it be not then peyit, and he having the chairge qlk is about fortie merks, being always in the optione of those who have treated with my Lord theiranent, to quit the chairges or no."

In September Mr Ephraim Melvill again preached and "speired at all the elders particularlie, having heard Mr John Prym-

rose severall times preich, how they likt him to be their minister and it was ansert by the quhaill Sessione and many of the burgesses, quho coming in in the meantyme of the Sessiones meeting, confessit it un-animouslie, to give him ane call and to pass his tryalls in the Presbyterie." On 28th October, 1652, the Rev. John Primrose was inducted minister of the Parish, the following ministers taking part in the service. Messrs Ephraim Melvill, moderator, Hew Kennedy, Robert Row, Gilbert Hall, John Durie, William Wishart and Robert Herdmann, and from the Presbytery of Stirling. Mr Thomas Hog. After the conclusion of the ceremony the foresaid clerical brethren with the Laird of Duddingston and James Jameson, the ruling elder, with the bailies and remaining elders, "none absent except Samuel Wilson, ordained the Session book to be delivered to them."

### SCHOOLMASTER DISMISSED.

Mr John Lillie, schoolmaster and Session Clerk, fell foul of the Session by not delivering the book to the minister. He was peremptorily ordered to do so and the minute bears: they "taking to their consideration how that the School of this town is nowise flourishing through want of a man who is capable of teaching grammar, and that John Lillie, the present schoolmaster, is not capable for that charge, neither to teach grammar nor to learn to write well, nor of being a Session clerk, they refer the trial of the said John

Lillie's qualifications to a visitation of the Presbyterie for helping them to cognosce thereanent etc." Lillie was shortly after dismissed.

## MR PRIMROSE'S ELECTION CHALLENGED.

Mr Primrose's election as minister was not allowed to pass without challenge as the following protestation shows -- The Humble Protestation of the Bailies, Town Council, Elders and Parishioners of Queensferry, to the Right Reverend Brethren of the Synod of Lothian and Tweeddale which was made by John Mylne, upon the first of November instant, for himself and in name of the foresaid . . . That, as upon the first day of November, 1652, the Synod . . . in the act anent the Presbytery of Linlithgow, was declared against all the actings of said brethren . . . and particularly against the trial and ordination of Mr John Primrose, to the ministry of Queensferry, as having proceeded too summarily and with more than ordinary celeration in the same, albeit the congregation stands orderly planted by the transportation of Mr John Dick, into the which the Elders, Kirk Session, etc., can nowise acquiesce for the reasons following:—Do protest against that part of the said act relating to the trial and admission of our minister, Mr John Primrose (1) Because the trial . . . having not proceeded with great celerity, seeing they allowed fourteen days after all his trials were passed, before



his admission, to any who would object anything against the same; (2) Because Mr John Dick, being often invited to accept the charge, according to the Act of the Assembly, we being willing to have given him such maintenance as we are able, we did always delay, because of want of a competency, as he allowed, and that for the space of future years, whereupon we were forced to give up, as also Mr John Dick was content in February last . . . that we should make choice of another: and, because we are convinced, and we doubt not but the brethren who have admitted him will make it good; that the Presbyterial Authority was, and still remains, in their hands and that, therefore, these reasons, and other reasons to be given in by us in due time, we protest against the said act of the Synod as that which in no wise now prejudices us nor the minister who, through the Lord's goodness, is now settled among us, in the person of Mr John Primrose, and do appeal to the first said lawful General Assembly of the Kirk of Scotland.

#### KIRK SESSION LOANS.

On 24th October, 1655, a report was made that "Sir Hon. Erskine, of Balgonie, and the Hon. Bruce of Blairhall, were both of them seeking . . . the kirk money (that is, a loan) and offering security." The Session judging "Sir Hon. Erskine his security to be best (?) ordains him to have the money."

In October, 1687, the following were members of the Kirk Session—Jas. Hill, Jas. Allan, Pat. Milne, Nicoll Waddell, Jon.

Huison, Wm. Paterson, Rot. Dick, Jon Bissett, Wm. Pontine (Punton?), and Wm. Bailly. At this time a committee of management was formed to tower (tour) about to invite ministers to preach weekly during a vacancy (the previous minister having been the Rev. Archibald Buchan) "to collect at the meeting house doors (not the church) and have power of counting out charges relating thereto, until such time as a minister is settled." The inhabitants were to be "spoken to and communed with to see what they will condescend yearly to give, in order to the settling of a Presbyterian minister." As a result it was reported that the inhabitants were found "very willing to contribute according to their ability" and a roll of contributors was made up.

During this vacancy, services seem to have been held in the Meeting House for it is recorded that, on 27th October, 1687, James Hill reported that he was desired by a Mrs Bissett "to convocate the meeting and signifie to them that it is her desire to have the benefit of the meeting house for administering baptisme to her child by a minister named Mr Wm. Loman, which desire was denyed by the meeting, for the reasons following—"First, because they found that her desire be inconsistent with an act of the ministers of Edinburgh wherein they discharge (forbid) any to preach or baptise in any parish where a minister resides, without the special advice and consent of the said minister. But, true it is, Mr John Dalgleish is a minister that resides and dwells in the

said town and was at home in his own house at the same time. Secondly, they found this would be a bad preparation for others and this, their answer, they appoint John Hill and J. Allan to report."

In November when the "substantial persons in Dalmeny Parish (the ends of the town) had been asked to join in procuring a maintenance to a Presbyterian minister," it was agreed to ask Mr John Dalgleish to be their minister, to whom was to be submitted the Roll of Stipend.

### THE MEETING HOUSE.

It is probable that, partly owing at least to the work of renovating and improving the church, the building had not been occupied for service and hence the services in the meeting house, for, on 23rd January, 1688, instructions were given to Mr John Kinard, to pay to William Pontine, wright, for making the pulpit and all things hereto belonging, the soume of 11 lib, 18 sh Scots. In February, "appeared. . . . publicly in the meeting house, Bailie Brand, the eldest Bailie and Jo. Boid, treasurer, etc., welcomed Mr Dalgleish to the exercising the office of the ministry" but the Town Clerk and Bailie Dawling (being busy about their necessary affairs) gave their excuse. Knowing the part the latter had taken in preparing the protest lodged with the Synod, their absence from the welcoming was not unnatural. It was ordained that "the collector, on the Sabbath Day should, with the officer, go through the streets, after he has done

with collecting, to take notice of any abuse done on the Lord's Day,. . . he who collects should be present at the meeting house against half nine hors, at which time and not till then, the doors are ordained to be cast open, the collector ordered to stand till the lecture be half done and after that to go through the toun and, in the afternoon, after a little refreshment, he is to stand untill the end of first prayer and then go through the toun again, and on Tuesday. the collector is to come at half ten and to continue in his office till sermon be half ended. It was also enacted "that the children at the school should rehearse the Catechism before and betwixt sermones, as also they should attend the master on the Sabbath morning at the School (burgh) from whence they are to come with their master orderly to the meeting house." The salary paid for the combined offices of precentor and clerk was 4 lib Scots quarterly, and "of the afternoon collections as far as they will reach." The minister was not allowed to give more than 12 shillings in charity without the special "advice of two elders" while it was also enacted that "If any person shall, of his bounty, give to the precentor, for his casualty of baptisme and marriage, if more than the strict dues, if the person gives mention how it should be dispensed upon, it is well, but if not, then what is above the strict dues shall be divided so as the clerk shall have double of what the officer gets."

### REPAIR OF CHURCH FABRIC.

The Magistrates and Council approached the Session anent the "reparation of the Church" and requested that a joint meeting be held to discuss the matter. The Session replied that though they had "intended not to call a meeting at this time" yet "in testimony of that reverence and respect to them we have called the meeting merely on that emergent, but, since several principal members are absent on necessary occasions, so that there is scarce a full quorum we would not give a positive answer on a matter of so great importance and weight, without a more frequent meeting which, for satisfactions of the Magistrates, we shall endeavour to call at our first convenience." Again, in answer to the Magistrates, who seem to have been pressing the matter, the Session ordained "to shew their incapacity (inability) to act in so important a business because of the preparative, their numbers being so small, and the neighbours being daily expected home." Twelve pounds Scots were paid to a Mrs Wilson "for the use of the half of the vaults for six months." These vaults were situated under what is now the East Terrace, at a point directly in front of Laburnum House and disappeared at the time of the construction of the shops along the Terrace frontage. The meeting house was still occupied in 1687, for it is recorded that "the meeting (Session) thinks it very fit and decent that there be desks" and the Magistrates, on being approached, "desired the meeting to fall upon a method

of putting up desks" and intimated that they would willingly concur.

### MINISTER'S STIPEND.

In July the stipend of the minister was again discussed and "in respect the minister's stipend was but small in respect of others in the county, and because he was at great expense for riding to Presbyteries and Synods, and for his house maill, allows him 100 merks yearly out of the collections of the meeting house." The Magistrates, masters and mates of ships at home having been consulted, gave their full approval to the proposal, and thought it very reasonable, only Bailie Brand said "We might dispose of these matters as we think fit, as for himself, he would not be concerned in it, less or more." It was agreed that for erecting the pews, each of the master wrights was to have 12 shillings Scots "for ilk day, and their servants to have 5 shillings Scots, and this without furnishing them with meat and drink, and furnishing all things needful for 50 merks Scots." The Session also appointed all collections after the date of these presents to be laid aside for "payment of what belongs to this work. . . . while he that takes the pew is to take it for so many persons, and to pay for ilk person 12 pennies Scots, for each half year, which is called entry money." This day's collection, which amounted to 4 sh 2 pennies Scots was given to "a poor woman recommended for the help of whipping her son, who in the gail lies." At this time a part of

the minister's stipend was made up of a charge imposed on rents of the Burgh Muir. It was agreed "viva voce" to give the Magistrates' clerk and treasurer a choice of pews but they absolutely refused the offer, while it was intimated that Bailie Brand desired to sit in a chair and "the two Bailies' wives could do nothing till their husbands came home."

### OPEN-AIR COMMUNION.

It was the practice to celebrate the Communion in the open air, when a tent was erected and the tables set in the vicinity of the modern tenement called Lilybank and under the yewtrees there, while the participants and onlookers occupied the sloping bank of the Back Braes, which disappeared with the coming of the railway. On 5th February, 1689, it was appointed to ask the magistrates for "liberty of the school" which was near by "in case of a throng and a rainy day, and if that day be not rainy. the meeting house yard." 26 shilling loaves were ordered and six pints of wine were served in "two stoupes" but it seems a gallon of the latter was ultimately required on this occasion.

Landlords were debarred from accepting "a stranger for a tenant nor a servant without a certificate" that is, a certificate of church membership or "lines."

Mr John Sandilands, schoolmaster, demitted office, and Mr Wm. Walker succeeded him. It was recommended to the Town Council to order "the disposing of

the pews in regard that the Government of the Church was not as yet established by law."

### LAICKWAKES.

The minister who had been asked to look up the Act anent "Laickwakes" reported that the act of the General Assembly and the Act of the Session were to be revised and examined "for discharging (forbidding) of all Laickwakes, and only such a small number to be admitted, as the friends of the defunct shall think absolutely necessary to attend the corps." In 1688, Mr Walker was schoolmaster, and his salary was 16 lib Scots per annum plus fees, etc. In October, Mr Walker was dismissed and was succeeded by Mr John Clinton. In November, Mr Dalgleish, the minister, intimated to the session that he had reported to the Presbytery that he had had a call from the Synod of the Merse and Tweeddale to return to Roxburgh, and had also received "a letter from the parish for that effect, from which he was never lowsed, havin<sup>g</sup> accepted only to exercise his ministry for a time, with consent of the Presbytery to whom he declared his intention to obey these letters, desiring therefor that they would declare this parish vacant, to which the Presbytery assented."

### DEFAMATION OF CHARACTER.

In 1707, Anna Inglis, spouse to Robert Taylor, was cited to compear before the Session for aspersing and calumniating John Hill, shipmaster in Queensferry, as his "clame" bore. This was in the following terms—"Compleans John Hill upon Anna



Inglis, spouse to Robert Taylor, sometime ryding surveyor within the precinct of Barrowstouness, forasmuch as by the worthy and laudable lawes and statutes both civil and ecclesiastick of this pairt of Brittan, founded upon the Holy Scriptures, all liars, profaners, and disturbers of God's worship, the condignly punishable by the civil magistrates, besides falling under the censure of the Church, according to the merit of the crime, and that all persones aspersing any innocent persone, as being guilty of the saids crimes are punishable after the same way and manner that the party guilty is and, true it is, that the said Anna Inglis, laying aside all fear of God or any sense of His omniscience, in a most malicious manner, aspersed the compleaner as a sayer (that) her father, Mr John Inglis, was damned in hell, who was notoriously known to have lived a pious life, of purpose to make the compleaner odious in the judgment of all good persones and, since she not being satisfied with this calumny, she did goe through severall families, both in the parish and at the end of the town, being acted by a spirit of pure malice, asperse the said compleaner as a disturber of her, her neighbours, and ffamily in their worshipping of God by coming to their door, which was shut, and beating with his hands on the door as on a drum, and laughing, meaning certainly, by this to murder the compleaner in his good name and reputation, which every good man ought to prize better than his life, ffor otherwise, he

is no better than dead while he is alive. In respect, therefore, the sd Anna Inglis ought to be recommended to the civil magistrates to receive condign punishment according to the merits of such malicious aspersions and likewayes ordained to stand publicly before the congregation in the church and confess herself to be a malicious liar and asperser of the compleaner and declare the compleaner altogether innocent, whereby he may be publickly reponed to his good name and reputation, which will certainly be a means to terrifie all wicked persones in the commission of any such crime and preserve much unity and concord by such good discipline. The sd Anna Inglis denied that she said that John Hill said her father was damned in hell but confessed that the sd John Hill and his wife came to her door and knocked upon the door with the doup of their hands, and then went to the window and, laugh and spoke when her husband was praying, but what the discourse was, she said she knew not, which she owned to be true, because she said she knew their voice." But more was to follow before the case was disposed of, for in the following month, Robert Dundas lodged a complaint against John Hill and Janet Dundas, his wife, alleging that they, in July. had prayed "God's curse upon me and mine and, most maliciously, upon the publick street, did call me ill-favoured divel. . . . and said, with great wrath and asseverations, that the said Anna Ingles, her father was a stumbling block to the whole Church of Scotland."

## FREESTONE QUARRIES.

From an early period in the existence of Queensferry as a Royal Burgh, freestone was quarried at various points along the sea front. Traces of these workings are still visible, as at Port Neuk, to the east of the Hawes and at Port Edgar Base, where a disused quarry has been utilised as a reservoir, both outwith the burgh boundaries. Within quite recent times a quarry of considerable extent, from which stones for the building of bridges crossing the Ratho-Port Edgar Railway and piers and breakwater at the latter place were secured, provided for years a convenient dump for street refuse, but, filled up, is occupied by Admiralty buildings at the eastern extremity of the base. Ex-adverso of the burgh itself, evidences of quarrying operations have gradually disappeared through the construction of sections of sea wall and the erection of buildings.

About 1640, references to the working of freestone quarries along the sea front are found in records of the period. Dwellings of the meaner type were often constructed of turf and thatched roofs were common. On August 3rd, 1641, the Town Council granted "libertie to James Ramsay and Edward Little, ilk ane of them, to caus casting up win 5 donals in the ferrie muir for serving their awin houses annerlie and als grants libertie to James Lawrie to caus cast 4 donals therein. . . . and dischairges all and sundrie the nytbors of this brut to cast

or caus cast anie quhinnes (whins) or devots in the commone muir of this brut without consent of the baillies. . . . and that none employ anie donals to be cassin there be consent forsd bot onlie for thacking and that undir the paine of ten pundis."

On August 30th the "Counsail grants libertie to Peter Logie to win certaine stanes for building with upon the northe syde of this brut fornent George Allane's hous and ordains the quarriors to begin to work the sd quarrie at that place thereof callit the Souters Potts and therefra to work and win stanes southeward during the space of fyfteine dayes and iff it happens that the rest of the counsaill be not content wt this pnt grant of libertie In that cause the samyn grant to be null the quarriors always work and the said quarries and win the saids stanes at the sicht and directione of the sds baillies."

The proviso with regard to the "rest of the baillies" approving this grant was inserted owing to the absence of some, probably the sea baillies.

### THE TOWN'S OFFICIAL WEIGHTS.

On 24th January, 1642, it was reported that Peter Logie had brought from Holland and had delivered "ane four stane weight, 3 thrie stane weights, 3 two stane weights, 3 ane stane weights, 3 half stane weights, 3 quarter weights, 2 thrie pund weights, 2 twa pund weights, twa ane pund weights—all of yron with some lead affixed to everie ane thereof. . . . Lykas there is ane great

yron balk (beam) delyvrit to the sd customes and brot fra Holland lykewayes."

### THE FAIR AND MARKET PLACE.

In October, 1642, the Council determined not to close the sale of a piece of ground at the west end of the Burgh which they seem to have previously committed themselves to sell to the proprietor of Plewlands, Mr Samuel Wilsone. The record of their finding reads—"The qlk day anent the peice weast (unoccupied) bounds at the west end of this brut wthin the libertie thereof near the BellStane containing in lenthe as the samyn lyis southe and northe 44 futts breid wt twentie futts of breid and fra northe lenthe just east fra the easter pt of the sd weast bounds neir the southe pt thereof till it come forment the west cheik of Janet Wilsone hir eastmost dur of hir tenement whilk wes agreit betwix the baillies and counsell of the sd brut and Samuel Wilsone to have been sauld be thame to the sd Samuel for ane certane soume of money to have been peyit be him to them and considering that the sd peice weast bounds being so useful to the sd brut that the sds baillies and counsaill can not spair the samyn to the sd Samuel to be biggit (built) be him and seeing the sd baillies and counsaill intends to have fairs erectit and halden wthin the sd brut and being distitut of bounds wthin the libertie thereof for that effect and finding the sd peice weast sett and convenient for that use Thairfor the sds baillies and counsaill destinats and appoynts the sd

peice weast bounds to be weast and void for  
being ane mercat place for keeping and  
halding of fairs thereupon in tyme coming."

(End of Part I.)











